2

THE ABOLISHING OF THE BOOKE OF COMMON PRAYER,

By Reason of above fifty grosse CORRVPTIONS in it,

As also for that it commands the use of such Ceremonies in the WORSHIP OF GOD (namely *Surplice, Crosse,* and *Kneeling*) which man hath devised, and which are notoriously knowne to have beene of old, and still to be abused to Superstition and Idolatry, and are of no necessary use in the CHVRCH.

Being the Substance of a Booke which the *Ministers* of *Lincoln* Diocesse delivered to King IAMES, the First of *December*, 1605.

Well worthy of the serious consideration of the High COVRT of PARLIAMENT.

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COVRT of PARLIAMENT.

THE ABOLISHING OF THE BOOKE OF COMMON PRAYER.

WITH

Exceptions againſt Subſcribing to it.

EXCEPTION I.

FIRST,

IN that by the Order it appoints for the reading of the holy Scriptures, the greateſt part of Canonicall Scripture is never to be read to the Congregation.

Contrary to the practiſe of the Church of the Jewes before Chriſt, and of the Primitive Church in the Age next ſucceeding after Chriſt, and his Apoſtles, and of all the beſt Reformed Churches at this day; in none of all which, any part of the Canonicall Scripture was ever commanded to be left out in publike Reading.

And contrary to the Opinion of Biſhop *Jewell*, who affirmeth that to limit and diet the people what they ought to reade, and what they ought to leave, was ſometimes the Superſtitious diſcretion of the *Rabbins*; herein, ſaith he, wee may ſay, as *Hilary* ſaith, *Reply an. 15. Divif. 16. pag. 543.*

the Sonne of God hath revealed to us no such thing.

2. And that by the Order it appoints many of the first Lessons are to be taken out of the Apocryphall Bookes and that under the name of the holy Scripture of the old Testament, without any note of difference from the Canonicall, and Commands the Story of *Susanna* to be read under the name of *Dan.* 13. In which Story the Jewes in Babylon are said to have had Judges of their own, and power to put offenders to death, and *Daniel* is said to have beene a young childe when hee executed judgement upon the two false witnesses; and this is said to have beene done immediatly before the reigne of *Cyrus*, and to have bin the meanes whereby *Daniel* grew famous: all which doth evidently shew that Story to be fabulous and untrue, as is observed by *Iunius Lubbertus*, Dr. *Fulke*, Dr. *Whitakers*, Dr *Wilkt*, and others.

In like manner also sundry of the other Apocryphall Chapters that are thus apointed to be read, doe containe manifest errours and corruptions, as are observed by the foresaid Authors.

3. In that the Booke of *Common Prayer* appointeth such a Translation of the *Psalmes* to be reade in the Churches as leaveth out of the Text sundry words and sentences which were given by Divine inspiration for the profit of the whole Church, as the titles of the *Psalmes*, and these words *Higgaion*, and *Selah*, and *Praise*; yet the Lord is omitted at least seventeene times, which is contrary to the word of God, who hath expresly forbidden to take ought from his Word, and, said he, will take their part out of the Booke of Life that shall presume to doe it.

Deut. 4. 2. Rev. 22. 19.

4. In that the *Booke of Common Prayer* misapplyeth sundry places of Scripture, and that to the countenancing of some points of unsound Doctrine; as for example, to instance in one for many, that in *Rev.* 14. 15. is applied to those children whom *Herod* murdered, which is also made more plaine by the Collect which calleth them the witnesses of God, which confessed and shewed forth his praise.

EXCEPTION II.

In that the *Booke of Common Prayer* commands the use of such Ceremonies in the worship of God as man hath devised, and which are notoriously knowne to have beene of old, and still to be abused to Idolatry and Superstition, and as are of no necessary use in the Church.

And as this might be made manifest by Arguments drawne from holy Scriptures, so also is it confirmed by the judgement of the godly learned of all Churches and ages, to wit, that Christians

ſtians are bound to caſt off the Ceremonies and Religious Cuſtomes of Pagans, Jewes, Idolators, and Hereticks, and are carefully to ſhun all conformitie with them therein; as we might inſtance in the teſtimonies of ancient Fathers, and Counſells; but we will onely produce the judgements of moderne Writers.

1. It was the judgement of the Church of *Scotland*, as appeareth in a Letter written from a generall Aſſemblie held at *Edenbrough* 1566. unto the Biſhops of *England*, in which, beſides many other ſentences to this purpoſe, thus he writ; If Surplice, Corner-cap, and Tippet have beene badges of Idolaters, in the very act of Idolatry, what have the prayers of Chriſtian liberty, and the open rebukers of Superſtition to doe with the dregges of the *Romiſh* beaſt, and more plainely in the generall confeſſion of their faith, whereunto King *James*, with other of the chiefe States of that Kingdome, did ſolemnly ſweare and ſubſcribe, where wee finde theſe words, *Wee deteſt all the Ceremonies and falſe Doctrine of the Roman Antichriſt, added to the Miniſtration of the true* Sacraments, *wee deteſt all his vaine Allegories, Rites, Signes, and Traditions brought into the Church without the Word of God.* Printed at *London* by Thomas *Man*, 1603.

Oecolampadius writing to a Miniſter of the Church of *Straſbuſium*, requireth him utterly to caſt off all the *Ceremonies of the Papiſts in the celebration of the Lords Supper*, which cannot (ſaith he) be continued, but they will nouriſh the Superſtition and impiety whereunto they ſerved of old. 1. *Lib. Epiſt. pag.* 129.

Calvin in one of his Epiſtles having ſpoken of ſome moderation that is to be uſed in reforming and remedying abuſes in the Church, yet, ſaith he, I doe no leſſe conſtantly affirme that great heed is to be taken, leſt under this pretence any thing be tollerated, in the Church which came either from Sathan or from Antichriſt. *Epiſt.* 87. *pag.* 167.

Muſculus writeth thus, It is not fit that thoſe things which are rather Superſtitious than Religious, or have ſo much as a ſhew of Superſtition, ſhould be received in the Church, God forbid that I ſhould maintaine any Tradition Rites or Worſhips which are Popiſh, which either of their owne nature, or by abuſe doe ſerve unto Popiſh impiety. *Loicum. p.* 425.

Peter Martyr ſaith, that Order ought to be kept in Adminiſtration of the Sacraments, which is moſt ſincere, and differeth moſt from the toyes and Ceremonies of the Papiſts, and commeth neareſt unto that puritie, wherein Chriſt and his Apoſtles did firſt adminiſter it. *In an Epiſt. to the Miniſters of Poland.*

Of the ſame judgement was *Beza*, *Bucer*, and many others beſides

sides of the most famous Divines of other Nations, which for brevity sake I will not so much as name.

Iniunct. 33. Our late Queenes injunctions, require that all Monuments of Idolatry and Superstition, be so utterly extinguished and destroyed, that there may remaine no memory of them, either in our Churches or houses.

Confuta. of the man of Chester. Bishop *Jewell* speaking to the Papists of their Ceremonies, saith, You have so misused these things, or rather so defiled and bewrayed them with your Superstitions, that we can no longer continue them without clogge of conscience.

Bishop *Pilkinton* misliked that we were so like the Papists in marriage and many other things.

In Epist. Dedicat. Iewell. Dr. *Humphry* professeth plainely, both his desire and hope of the utter abolishing of the Ceremonies, and of all Monuments of Popish Superstition that yet remaine in our Church.

We abhorre, saith Dr. *Fulke*, whatsoever hath but a shew of Popery, we might also produce the judgements of Dr *Andrewes*, Mr. *Greenham*, and others of our *English* Moderne Divines for the proofe of this point in generall. But it will better appeare if we shall consider these three Ceremonies in question severally.

Missal. Rom. 3. part. 1. pag. 400. 1. The Surplice is notoriously knowne to be by the Papists abused to Superstition and Idolatry, for the Bishop when hee halloweth any of them, he useth to pray thus, that the Priest wearing this holy Vesture, may deserve to be shielded and defended, from all assaults and temptations of wicked spirits.

And this garment is injoyned to all that are admitted to the very lowest degree of their Clergie, which they call *primam tonsuram*, and this was it which first brought in that custome into the Universities, that every Student should at certaine times weare the Surplice in *Divine Service*, because they did in their matriculation receive this *Primam tonsuram*, and first entrance into the Clergie.

Neither is the Surplice, onely a badge and ornament of their Priesthood, but the use of it is also injoyned in their Idolatrous Masse. For all Priests that are at Masse must needs have their Surplice on, and indeede some Priests cannot say Masse without it, yea they glory in it, as a garment peculiar to their Religion. And therefore have the most learned and Judicious of our Divines judged the Surplice to be a Popish Massing garment, and by this Reason they have condemned the use of it in those Churches that professe the Gospell, as namely *Peter Martyr*, *Bullenger*, *Brentius*, *Beza*, *Gualther*, *Zanchius*, Bishop *Hooper*, Bishop *Farrer*, Mr. *Rogers*, Bishop *Jewell*, Bishop *Pilkinton*, Dr. *Humphry*, Dr. *Reynolds*, and others.

The

The Signe of the Crosse also is notoriously knowne to be abused to Superstition and Idolatry by the Papists; for both *Stapleton*, and *Bellarmine*, doe make it the speciall badge of their Idolatrous Religion, and professe that it is one of the Images to which they give Religious Adoration, yea, they teach, that it is to be worshipped but they doe no where more abuse it to Idolatry, than in the Sacrament, for in Baptisme they hold that the water hath no spirituall vertue till it be sanctified by it, they marke the childe with it as a meanes to drive away the devill. they hold that none can be rightly Baptized nor have his perfect Christendome without it; and this hath caused many of our chiefe Divines to condemne the use of it in Baptisme, as *Beza*, *Zanchius*, *Polanus*, *Napier*, Dr. *Fulke*, Dr. *Reynolds*, *Thomas Rogers*, and others.

The gesture also of kneeling in the very act of receiving the Bread and Wine in the Lords Supper is notoriously knowne to have been of old, and still to be abused unto Idolatry by the Papists, for it grew first from the perswasion of the Reall presence.

And for this cause also have our Learned Divines, condemned that gesture, as namely, *Calvin*, *Peter Martyr*, Bishop *Hooper*, Mr. *Beza*, and others.

And besides this, that these Ceremonies have beene abused to Idolatry, the evill of them is manifest in that they are neither needfull nor profitable in the Church, neither unto edification, nor unto the more comely and orderly performance of the duties of Gods Service, and this may appeare both by the experience of many yeares, whereby it is found, as Mr. *Bucer* also observed in his time, that there hath been farre lesse growth of Knowledge and pietie in those Congregations, where they have beene most precisely observed, yea though they enjoyed a Ministry of greater learning and gifts, then in those where they have beene wholely left, and especially by this, that neither Christ nor his Apostles, who doubtlesse did performe every thing in their Ministry in that manner that was most decent and fit for edification, did use them.

And it cannot but grieve many of the godly to see these things brought into the Service of Christ, which have beene so defiled by Antichrist: and of this judgement, is both *Calvin* and *Bucer*, yea many of our owne Bishops, and that of late dayes, as Dr. *Whitegift* late Archbishop of *Canterbury*, Dr *Chaderton* Bishop of *Lincolne*, and Dr *Vaughan* Bishop of *London*, and others in Ecclesiasticall dignity, doe professe that the Church might well be without them, and that they could wish they were taken away, and have spoken

very

very basely of them, and in their owne Congregations have beene accustomed oft times to omit the use of them; by all which they have evidently declared, that they doe not in their conscience thinke them fit or profitable to edifie the Church by the more decent or orderly performance of the Service of God. Furthermore, besides the commanding the use of these Ceremonies which you see are so needlesse and offensive, the Booke of *Common Prayer* containeth in it sundry things that are contrary to the Word of God.

The *Booke of Common Prayer* containeth in it sundry things (besides those handled in the Abridgement) that are contrary to the Word of God. For,

1. It appointeth a Leiturgie, which in the whole matter and forme thereof, is too like unto the Masse-booke.

2. It appointeth a Leiturgie which by the length thereof doth in many Congregations oft times necessarily shut out Preaching, viz. When Baptisme, the Communion, Marrying, Churching, and Buriall concurre all together (as oft times they doe) in great Congregations.

3. It approveth of a Ministery as lawfull, which wanteth ability to Preach.

4. It containeth in it sundry Popish errors of such things (at least) as tend strongly to the maintenance of Popish Superstition. As, 1. The Minister of the Gospell is throughout the Booke called Priest.

The name Priest.

2. It commandeth the observation of many Holidayes, and requireth the Minister to bid them, and preferreth them (in some sort) before the Lords day, For the ordinary Lessons appointed in the Calendar for the Lords Day, must give place to the proper Lessons of that Holy-day that falls on the Lords Day, and *Athanasius* Creed is appointed to be read only upon certaine Holi-dayes.

Holidayes.

3. It appointeth Saints Eves to be kept as Fasting-dayes, and commandeth the Minister to bid them so.

4. It appointeth the time of Lent to be kept as a Religious Fast, and perverteth both the Example of Christs Fast, and sundry other places of Scripture to the justifying thereof. It prescribeth a speciall service for the first day of Lent and appointeth the Commination, and other speciall Prayers and Exhortations tending to Repentance, to be read upon that day onely, and it affirmeth that *It was a godly Discipline in the Primative Church, (the restoring whereof is much to be wished) that notorious sinners at the beginning of Lent were put to open Penance.*

Lent.

5. The

5. The weeke before Easter, onely of all the weekes in the yeare, hath prescript Service appointed with Epistles and Gospels for every day, as solemne as the Holy-dayes are wont to have. *Weeke before Easter.*

6. The Fryday before Easter is called Good Friday, and hath three speciall Collects appointed for it, as hath no one day of the yeare besides. *Good Friday.*

7. It commandeth that every Parishioner shall receive the Communion at Easter. *Receiving the Communion at Easter.*

8. It appointeth the Congregation to pray that God would give them that, which their prayers dare not presume to aske. *Diffidence in Prayer.*

9. The Catechisme (in delivering the number of the Sacraments) saith, there are two onely, as generally necessary to salvation. *Number of the Sacraments.*

10. The Minister (as if Baptisme were of absolute necessity) is allowed not onely to Baptize in private, but to use the words of Institution, and the element, though hee have not so much time as to say the Lords Prayer. *Necessity of Baptisme.*

11. The Minister is allowed and directed to administer the Communion to one sicke of the Plague, though there be not one more to communicate with him. *Private communion.*

12. Interrogatories in Baptisme are ministred unto Infants (as if repentance and Faith were requisite in them, before they may be Baptized) and it is said in the Catechisme, *That infants performe faith and repentance by their Sureties, who promise and vow them in their name.* *Interrogatories in Baptisme.*

13. Every child baptized (as if outward Baptisme did conferre grace to all that receive it) is said to be regenerate; and in the Catechisme, it is said, that we are by Baptisme made the children of grace, and (in the Rubricke immediatly before Catechisme) that it is certaine by Gods Word, that children being baptized have all things necessary for their salvation, and be undoubtedly saved. *Baptisme conferring of grace to all that receive it.*

14. The Minister is appointed to command that children be brought to the Bishop to be confirmed, yea none may be admitted to the Communion till he have beene confirmed. In confirmation children are said *to be strengthned (by the signe of the imposition of the Bishops hands) of God the Holy Ghost with gracious goodnesse towards them. And confirmation is said to be ministred to them that are baptized, that by imposition of hands and Prayer, they may receive strength and defence against all temptations to sinne, and the assaults of the world and the devill.* Yea, confirmation is dignified above Christs Sacraments, in that none may administer it but a Bishop. And it is said to be administred after the example of the holy Apostles, and warrant thereby. *Confirmation.*

Matrimony.

15. It saith, that Matrimony, *doth signifie unto us the Mysticall union betwixt Christ and his Church, and that God did consecrate the state of Matrimony to such an excellent mystery, that in it it signified and represented the spirituall marriage and unitie betweene Christ and his Church.* And the Ring in Matrimonie is appointed to be laid on the Booke, and the Priest to take it, and deliver it to the man, and to teach him to say thus, *With this Ring I thee wed, &c.* And the Priest is appointed in his Prayer unto God to say, *that the Ring is a token and a pledge of the Covenant and vow made in marriage.*

Absolution.

16. The Priest is appointed to absolve every sicke person (that findeth his conscience troubled with any weighty sinne, and maketh speciall confession of it) in this forme, *by Christs authoritie committed to me, I absolve thee from all thy sinnes, in the name of the Father, &c.*

And in another place the people are appointed to come to the Minister, to receive the benefit of Absolution.

Buriall.

17. Buriall is made a ministeriall duty, and a prescript Liturgie is appointed for it to be said at the grave, and we are appointed to pray thus, *that God would hasten his Kingdome, that we with this our brother, & all other departed in the true faith of thy holy name, may have our perfit consummation and blisse, both in body and soule.*

Churching of women.

18. Churching of Women is commanded and made a Ministeriall duty, and a prescript Leiturgy appointed for it, and the woman is appointed to kneele neere to the place where the Table stands, and the Priest to stand by her, when he Churcheth her, and that he must offer her accustomed offerings.

Offering days and Offertory.

19. Both in that place and elsewhere in the booke, offering dayes and an Offertory are allowed.

Universall grace.

20. In the Catechisme it is said, *that the Sonne of God hath redeemed all mankinde,* taking that phrase in a larger sense than for all the elect, as is evident by the words immediatly going before, and following after.

21. It appointeth sundry things that tend directly to the profanation of the holy Sacraments, either by prostituting them to unworthy persons, or administring them unreverently. For.

Profanation of the Sacraments.

1. All Priests and Deacons in Collegiat Churches, are commanded to receive the Communion, every Sunday at least.

2 Every communicant may chuse whether he will give notice of his purpose to receive, till after the beginning of morning Prayer on the same day that he is to communicate.

Manifest unworthy.

3. All new married persons must receive the Communion the same day they are married.

4. Privat.

4. Private Baptisme in some cases is allowed to be administred without any Prayer, Doctrine, or Exhortation.

5 It avoucheth sundry, manifest, and apparant untruths.

Manifest untruths.

As 1. *That in the Calendar (so much as may be) the reading of the Scripture is so set forth, that all things might be done in order without breaking one piece from another.*

2. *That nothing* (by this Booke) *is ordained to be read, but the very pure Word of God, the holy Scripture, or that which is evidently grounded upon the same.*

3. *That this booke is so plaine and perfit, as that the Curate shall neede no other bookes for their publike service, but this booke and the Bible,* and yet it injoynes him to read Homilies.

4. That all our Ceremonies pertaine to edification, and are apt to stirre up the dull minde of man, to the remembrance of his duty to God, by some notable and speciall signification.

5. It calleth certaine Chapters of *Esay, Ieremy, Ioel,* and the *Acts, Epistles.*

6. It appoints us to say every day from Christmas day, to Newyeares day in a Collect, that *Christ was borne this day,* and upon whitsunday, Munday and Tuesday, *God which on this day hath taught, &c.*

7. It affirmeth that *Michael* (mentioned, *Rev.* 12.) is a created Angell.

8. It peremptorily affirmeth sundry things that (if they be not manifestly false) are doubtfull.

Doubtfull matters.

As,

1. That the Infants whom Herod murthered, were Innocents, and Gods witnesses; and that they confessed his praise by dying.

2. That there are Archangells.

3. That every one that is buried is a brother, *That God hath taken to himselfe his soule, that we commit his body to the ground, in sure and certaine hope of Resurrection to eternall life.*

4 It appointeth sundry things that bring great disorder and confusion unto the worship of God.

Disorder and confusion.

As

1. That the people should say after the Minister, whole sentences of prayer and Scripture; as the Minister one part of the prayer, and the people another. And in sundry parts of the Letany, the people make the prayer, and the Minister onely directs them what to pray for.

2. That the Minister is appointed to say some prayers kneeling, some standing; some in one part of the Church, some in another.

3. That one of the people is allowed, to make the generall confession of sinnes at the Communion in the name of the whole Congregation.

4. That at some one meeting of the Assembly the Lords Prayer is to be repeated eight severall times, and *Gloria Patri* twelve times.

5 That the holy Scriptures are so mangled into shreds and pieces, in the Epistles and Gospels.

6. That the words of the Institution are to be pronounced and repeated to every severall Communicant.

7. That the Churchwardens are appointed to goe about on Communion-dayes to gather the Devotion of the people in the midst of Divine Service.

Absurdities. 8. It containes sundry things that are ridiculous and absurd, and such as no reasonable sence can be made of; for

1. It commands the reading of such Homilies as shall hereafter be set forth by publique authority.

2. It commands every parishioner to communicate at Easter, and also to receive the Sacraments and other Rites.

3. It ministreth Interrogatories to Infants, which their Godfathers answer unto, and saith, that Infants performe faith and repentance by their Godfathers.

4. It appointeth (in some cases) Baptisme to be administred conditionally in this forme, *If thou be not Baptised already, I Baptise thee, in the name of the Father, &c.*

5. It requireth that every husband be taught by the Priest to say to his wife, (in the solemnization of wedlocke) *With my body I thee worship.*

Contradictions. 10. It containes in it sundry evident contradictions, for

1. In the second Article of the Rubricke after the Communion, the Minister is forbidden to celebrate the Communion, except there be a great number to communicate with him; and in the third Article of the same Rubricke, hee is allowed to celebrate it, if there be but three to communicate with him.

2. In one place it is said, that it is thought good to follow the custome of the old Church (in ministring Baptisme, but twise a yeare) so neere as conveniently may be, and yet elsewhere, it allowed Baptisme to be administred not only every day of the yeare in publike, but also every houre, either of day or night in private.

3. In the Catechisme, it is said there are but two Sacraments, and in another place, the booke giveth to confirmation whatsoever (by the definition of a Sacrament set down in the Catechisme) belongs to the nature and essence of a Sacrament.

4. In one place it is said, that children should be brought to the Bishop to be confirmed, so soone as they can say the Lords Prayer, the Creed, and the ten Commandements. In another it saith, that

our customs is agreeable to the usage of the Church in times past, wherby it was ordayned, that Confirmation should be ministred to them that are of perfit age.

The 35. Article of Religion touching the two Tomes of Homilies, is not to be allowed, nor acknowledged to be agreeable to the word of *God*. For,

1. By it the reading of Homilies in the Congregation, is approved to be a Ministeriall duty, and so an unpreaching Ministery allowed of. *Reading of Homilies.*

2. The Bookes of Homilies containe sundry things that are evidently false and untrue. As

1. That the Apocryphal Bookes are every where called *holy Scripture*. And (two onely places being alleadged, both which are taken out of *Toby* and *Ecclesiasticus*, that tend dangerously to the justifying of the merit of Almsdeeds) it is said, *the Holy Ghost speaketh so in the Scriptures*. *Manifest untruths.* Tom. 2. pag. 365.

2. That the place of the Psalmist, *Psal.* 51. 5. is thus alleadged, wherfore he saith, *Marke and behold, I was conceived in sinnes*: he saith not *sinne*, but in the plurall number *sinnes*. Tom. 1. pag. 18.

3. That it is said, our Saviour did Sweare so oft as he said *verily, verily*. Tome 1. pag. 51. and by.

4. Where it is said, that plurality of Wives was by a speciall Prerogative suffered to the Fathers of the old Testament, that they might have many Children, because every one of them hoped, and begged oftentimes of *God* in their prayers, the blessed seed might come and be borne of his stock and kindred. Tome 2. pag. 305.

5. In them are affirmed (and that as by way of Doctrin publiquely taught in the Church) sundry things that are doubtfull, and of dangerous construction; As, *Doubtfull points and of dangerous construction.*

1. When it is said, That though manslaughter was committed before, yet was not the world destroyed for that: but for whordome all the world (few only excepted) was overflowed with water. Tome 1. pa. 22.

2. When the fact of *Ambrose* in Excommunicating *Theodosius* is justified. Tome 2. pag. 22.

3. When it is said, by keeping your Churches in good repaire, ye shall not only please *God*, and deserve his manifold blessings: but also deserve the good report of all godly people. Tom. 2. p. 160.

4. When it is said, that all *Adams* posterity by his fall were become plain reprobates, and cast-awayes, being perpetually damned, to the everlasting paines of hell fire. Tome 2. pa. 365.

5. When it is said, that it is not to be born with, but a great shame for an honest man to beat his Maid-servant, though she be a bond servant. Tome 2. pp. 483.

The 36 Article of Religion. Touching the Booke of Consecration of Archbishops and Bishops, and of ordering Priests and Deacons. it is not to be allowed, nor acknowledged, to be agreeable to the Word of God, For

They have seene the Book. Defects.

1. Not one Minister of forty, doth know what that booke containeth, nor how to come to the sight of it.

2. It doth not (whereas that Article saith it doth) containe all things that are necessary, but omitteth sundry things which (by the Ordinance of God) ought to be observed in the Ordination of Ministers. For

1. The examination of the life and learning of the Deacon and Priest, is committed onely to the Arch-deacon.

2 The voices and consent of the people, over whom the Minister is to be set, is not (by this Book) required to his election and calling.

3. The Ordination of the Deacon by imposition of hands, is permitted to one man, viz. the Bishop.

4. The Priest receiveth in his Ordination no authority to governe the flocke and exercise the Discipline of Christ, but onely to Preach the Word, and administer the Sacraments.

5. Some manifest untruths are avouched in it, (whereas the Article saith, it hath in it nothing that is of it selfe ungodly.) As

Manifest untruths.

1. When it is said, that it is evident to all men diligently reading the holy Scriptures, and ancient Writers, that from the Apostles times, there have beene these Orders of Ministers in Christs Church, viz. Bishops, Priests, and Deacons.

2 Where it is said, that this Realme hath received the Discipline of Christ, as the Lord hath commanded; whereas God hath commanded there should be governing Elders to exercise the discipline of Christ in each Congregation, which our Realme hath not as yet received.

3. Where it is said, that God did inspire the holy Apostles to choose S. *Steven* into the Order of Deacons which is mentioned in this Booke, and that the Deacons, then to be ordered, are called to the like Office and administration that *Steven* was called unto.

Scripture perverted.

4. Some places of holy Scripture are perverted in it. As

1. When *Acts* 6.17. is applied to warrant the Ordination of our Deacons.

2. When the Bishop is appointed, in the ordering of a Priest, and the Archbishop in the Consecrating of a Bishop, to use these words, *Receive the holy Ghost*, as our Saviour did at the sending forth of his Apostles.

Popish errors and Superstitions.

3. It containeth sundry Popish errors and Superstitions, (whereas the Article saith, it hath in it nothing, that of it selfe is Superstitious. As

1. That

1. That it alloweth and eſtabliſheth the Offices of Archdeacons and *Archbiſhops*.

2. That *Deacons*, *Prieſts*, *Biſhops*, and Archbyſhops are made ſeverall Orders and degrees of Miniſtery.

3. That the Miniſter of the Goſpell is uſually called Prieſt.

4. That it ordaineth an Office of Deaconſhip with charge to read Homilies, preach the Word, and adminiſter Baptiſme.

5. That the Lords Supper is dignified above Baptiſme and confirmation above both, when the Deacon is permitted to baptiſe, and not to adminiſter the Lords Supper, the Prieſt to Miniſter both Baptiſme and the Lords Supper, the Biſhop only to confirme.

6. That private and ſecret prayer is preferred before publike, and that in a publicke place and action. For the Congregation is deſired (even in the midſt of the ſolemne action in Ordination of a Prieſt) ſecretly in their prayers to make humble Supplications to God for the foreſaid things. For the which Prayers there ſhall be a certaine ſpace kept in ſilence: that done, the Biſhop is appointed to pray againe.

7. Sundry things in it are abſurdly ſpoken and directly againſt that which is done and practiſed (and to ſpeake ſo ſpecially in ſo holy and ſolemne an action is a wicked thing.) As *Abſurdities.*

1. When in the Ordination of a Deacon, it is ſaid, *Take thou authority to preach, if thou ſhalt be called thereunto.*

2. When both in the Ordination of the Deacon & of the Prieſt, the B. requireth the Congregation to deliver whether they can ſay ought againſt the party to be ordained, whereas it is wel known, that the Biſhop uſeth ſeldome or never to give orders in a publike Congregation; and if hee doth at any time, it is in ſuch an one, where the people is altogether unacquainted with the converſation of them that are to be ordained.

3. When the Prieſt is asked whether he will give his faithfull diligence alwayes to miniſter the Doctrine and Sacraments, and Diſcipline of Chriſt, as the Lord hath commanded, whereas it is well known, that no Miniſter is allowed to exerciſe the diſcipline of Chriſt, as the Lord hath commanded.

And theſe faults there are in that Booke of Ordination which is of the laſt Edition and moſt reformed. In the former Edition (which ſeemes by the words of the 36. Article to be, that we are required to ſubſcribe unto, and which it may be, ſome of the Biſhops doe ſtill uſe) there are other corruptions, As

1. That the Cope, Albe, Surplice, Tunicle, and Paſtorall Staffe, are appointed to be uſed in Ordination and conſecration.

2. That the Oath of Supremacy is thus concluded. *So helpe mee God and all Saints, and the holy Evangeliſts.*

Soli Deo gloria. FINIS.

A 3

CONFVTATION OF M. Lewes Hewes HIS DIALOGVE:

OR,

AN ANSWER

to a *DIALOGVE* or *Conference* betweene a *Country Gentleman* and a *Minister* of *Gods Word*, about the Booke of COMMON PRAYER.

Set forth for the *Satisfying* of those who clamour against the said *Booke*, and *maliciously revile* them that are serious in the use thereof.

Whereunto is annexed a *Satisfactory Discourse* concerning EPISCOPACY and the SVRPLISSE.

Published by Authority.

LONDON,
Printed for *I. M.* at the *George* in *Fleetstreet*, neere Saint *Dunstans Church*, 1641.

M. *LEWES HEWES*
His
DIALOGVE ANSVVERED:
Or,
An *Answer* to a *Dialogue* or *Conference* betweene a *Country Gentleman* and a *Minister* of *Gods Word*, about the Booke of COMMON PRAYER.

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LONDON,
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1641.

M. LEWES HEWES

His

DIALOGVE ANSVVERED

Or,

An Answer to a Dialogue of Conference betweene a Country Gentleman and a Minister of Gods Word, about the Booke of COMMON PRAYER.

Set forth for the Satisfying of those who clamour against the said Booke, and maliciously revile them that are serious in the use thereof.

Whereunto is annexed a Satisfactory Discourse concerning EPISCOPACY and the SVRPLISSE.

Published by Authority.

LONDON,

Printed for I. M. at the George in Fleetstreet neere Saint Dunstans Church.

1641.

AN ANSWER TO A Dialogue or Conference BETWEENE A Countrey GENTLEMAN AND A MINISTER of GODS Word, *About the Book of Common* PRAYER.

The DIALOGUE.

Gent. I Am very glad that I have met with you, and did long to speake with you, that you might satisfie mee in some things, concerning the Booke of Common Prayer; therefore I pray you tell mee truly (as I hope you will) is there any thing in it contrary to Gods Word?

Min. Yes verily, it is full of Popish errours, and doth appoint horrible blasphemies, and lying fables to bee read to the people, in

ſtead of Gods holy Word; and hath cauſed the Church of England *to groane under the abominations of the Church of* Rome, *even from the infancie of it, in Queene* Elizabeths *time, until this houre; and now there is great hope, that a time of refreſhing and deliverance is at hand, through the bleſſing of God, on this Parliament.*

The ANSVVER.

If you were not as great a friend to the Brownists, as you are an enemie to the Papists, you would not thus caſt dirt in the face of the Church of *England*, and bleniſh the pietie of thoſe, who notwithſtanding they died in defence of the truth againſt Poperie, did nevertheleſſe embrace the Booke of Common Prayer, uſing it to their great comfort, commending it to others, and ſometimes hugging it even in the very flames, as in Maſter *Foxes* Acts and Monuments may be ſeene.

DIALOGUE.

Gent. I never heard any blaſphemy, or lying fable read in the Church.

Miniſt. *I thinke ſo, becauſe (it may be) that you were never in the Church on thoſe dayes, wherein they are appointed to be read.*

Gent. Upon what dayes are they appointed to be read?

Miniſt. *On the fourth of October, in the forenoone, it appointeth an horrible blaſphemy to be read for the firſt Leſſon, out of the* 12. *of* Tobie *and the* 9. *verſe; where it is written, that Almes doe ſave from Death, and purge away all ſinne: which is a maine ground of Poperie, and an horrible blaſphemie againſt Chriſt and his blood, that cleanſeth us from all ſin,* 1 Ioh. 1. 7.

Alſo in the 15. *verſe of that Chapter, it is written, that there are ſeven Angels, that doe preſent our prayers: which is another horrible blaſphemy againſt Chriſt, who onely doth preſent our prayers,* Rev. 8. 3, 4.

Gent. Theſe are horrible blaſphemies indeed.

ANSW

Answer.

I hope (if you be a Minister, as you say you are) you cannot but know that those Bookes which are not in the number of the Canonicall Bookes of Scripture, are not appointed to be read as the other are. For our Church (though it be otherwise in the Church of *Rome*) doth not apply them to establish any doctrine; as in her sixth Article of Religion she hath proclaimed. They are not allowed to thwart any place of holy Scripture; but at the best to informe manners, and not to confirme faith: For though they be in many things clear and correspondent to the holy Scriptures, yet this makes them not to be of the same Canonicall authoritie. All that S. *Hierom* saith is this, *viz.* that they be *Canonici ad informandos mores, non ad confirmandam fidem.* And S. *Austin* thus, *Let us* (saith he) *omit the Scriptures that are called Apocripha, because the old Fathers, of whom we had the Scriptures, knew not the authors of those Workes, wherein though there be some truths, yet their multitude of falshoods makes them of no Canonicall Authoritie*, where by saying, *Let us omit the Scriptures that are called Apocripha*, he meanes that they should not bee used for the proving of any Doctrine, which cannot bee proved out of the other Scriptures, which are the undoubted Word of God. Aug. De Civit. Dei, *lib.* c. 23.

Nor bee they but of use likewise for matter of Storie, especially the Bookes of the *Machabees*; which nevertheless, are not to teach a man either to sacrifice for the dead, or to kill himselfe.

The direction therefore which King *Iames* gave the Clergy, in his Conference with them at *Hampton* Court, is altogether a full answer; namely, that *Wherein there was any errour, hee would not have them read at all*; which saying of his must needs be enough to stop this quarrellers mouth, and tell him, that he makes a stirre without a cause, not caring to disturbe the peace of his holy mother; which how he can be able to answer, let him judge by that which Christ hath charged him with, in *Cantic.* 2. 7.

And thus, both by the Articles of our Church, the determination of Fathers, and the direction of his late Majestie of blest-

led

ſed memorie, all moderate and quiet ſpirits may bee ſatisfied concerning theſe bookes *Apocrypha*, both for their generall and particular.

Dialogue.

Gent. I pray you let me heare ſome of the Fables that are in it.

Min. *On the fourth of October in the afternoone, it appointeth a lying fable to be read out of the* 11 of Tobie, *where it is written, that* Tobie *going to the doore to meet his ſonne* Tobias *comming from* Rages, *did ſtumble; and that his ſonne ran unto him and laid the gall of a fiſh to his eyes, and that the* whiteneſſe *did ſcale off, and hee reſtored to his ſight.*

Answer.

To thinke that this is therefore fabulous, becauſe the gall of a fiſh is ſaid to be uſed as a medicine for the eyes, is more than a wiſe man will be forward to affirme. Phiſitians write, that dimb ſighted eyes are cured by the gall of a Partridg: ſo alſo, by the gall of a Turtle-dove. I have likewiſe read that the gall of a Cocke mixt with the juyce of Selandine and hony, being annointed on the eyes, reſtoreth ſight. The gall of a Gripe or Ramme is alſo uſed in medicine for the ſame purpoſe. And if the galls of theſe creatures be thus precious for the eyes, why may not the like vertue be in the gall of ſome fiſh? I have read it of the Tench, that his ſlime is for ſome things as medicinable as a ſalve; whereupon the Tench is commonly called the Phiſitian of other fiſhes. And although I want leiſure to ſearch further, yet on the ſuddaine this I find, That the fat of freſh river fiſhes, molten and mingled with oyle and hony, are of great excellency for the cleareneſſe of the eyes: and if the fat of ſome fiſhes, why not of ſome their gall?

Vid. *Lod's* Treaſury of health.

I conclude therefore, that more happy is hee, who by his paines and induſtry, can find out the cauſes of things, than he who is ſo ſingular as to account all fables but his owne fancies.

Dialogue.

Dialogue.

Minist: *On the thirtieth of* September, *another lying fable is appointed to be read, of an Angell that was sent to scale the Whitenesse from his eyes, and to give* Sara *the daughter of* Raguel *to his son* Tobias *in marriage, and to bind* Asmodeus *an evill spirit, that was in love with her, and had killed seven men that had bin married unto her.*

Answer.

You care little for method, I see; *September* else had beene before *October*. But to let that passe, and come to the matter in hand: Though I thinke no man bound to beleeve any further of this, which you tearme another lying fable, than himselfe pleaseth; yet this is certaine, that the Scriptures themselves declare how the Angels are sent on Gods arrants, and have sometimes appeared not onely to punish the wicked, but also to do good offices for the godly: as when *Lot* was led out of *Sodom*, two Angels came unto him and left him not, untill they had set him in safety. Nor was the Poole of *Bethesda* but moved by an Angell; after which motion hee that first stepped in was healed, of whatsoever infirmitie he had.

The Scriptures also mention, that the *Angels are all ministring spirits, sent forth to minister for them who shall be heires of salvation, Hebr.* 1.14. and that the good Angels sometimes fight against the bad, *Revel.* 12.7. and that they pitch their tents round about those that feare God, *Psalm.* 34.7. The Scriptures (saith Saint *Austin*) plainely averre that the Angels have appeared, both in visible and palpible figures. Which saying of his, is verified, even by that already mentioned concerning the Angels which came to *Lot* at *Sodom*: for *Lot* saw them in the likenesse of men, talked with them, and had tryall of the palpablenesse of their bodies, even when they put forth their hands and pulled him into the house, if not also when they led him out of the Citie. An Angell of the Lord appeared likewise unto *Gideon*, in the likenesse of a man, with a staffe in his hand, *Judges* 6.21. And how *Manoah* and his

Aug. de civit. Dei, lib 15.c.23

wife were inſtructed by an Angell, concerning the birth and education of their ſonne *Sampſon*, is recorded in the thirteenth chap. of the ſame booke of Scripture.

By all which it appeareth, that there is no abſolute neceſſitie, that this which you mention ſhould be therefore fabulous, becauſe an Angell was ſent among them: For the word ἄγγελος, is *Nuncius* in Latine, as you know, and that (in Engliſh) is a *Meſſenger*. It comes from the word ἄγγελω, which is *Mitto, To ſend:* and therefore the word Angell is *no name of Nature, but of Miniſtery or Office*; as is obſerved by the Fathers.

And as for that which is next, of the evill ſpirit being in love with the daughter of *Raguel*, I finde in the writings of ſome Authours that which I am ſure is nothing againſt it. And firſt of all I ſhall mention that which is certaine; namely, that ſome, both places and perſons, have beene haunted by evill ſpirits: and therefore it is not altogether improbable to think ſome ſuch thing of *Sara's* bed and Chamber. The more unlikely is, that the evill ſpirit ſhould have liberty to kill her ſeven Husbands: and yet wee know that the Devill hath had leave ſometimes to doe the like; as in that (*) example of *Iobs* ſervants and his children (recorded in the firſt Chapter of the booke of *Iob*) is plainely manifeſt.

(*) See alſo Pſal. 78. 49.

But the moſt unlike is, that this evill ſpirit ſhould bee in love: a thing which comes ſomething neere to that interpretation which *Lactantius* gives, of the Sonnes of God and the daughters of Men, in *Geneſis* the ſixt, the ſecond; namely, that they ſhould take them Wives, have carnall action with them, and by that meanes bee kept out of Heaven and caſt to the Earth; who thereupon became agents and officers for the devill and his angels, who were fallen long before. Now againſt this, Saint *Auſtin* comes with a firme beliefe: for though he ſeemes to yeeld, rather than deny ſome ſuch thing concerning Devils, as I ſhall afterwards mention; yet he firmely beleeves the contrary concerning Gods Angels. And as for devills, *Michael Pſellus* affirmeth (out of one *Marke* a great *Damoniſt*) that the watery and earthly Devils have ſuch bodies as are nouriſhed like ſpunges with attraction of humour, affirming alſo that they have certaine genitours, caſt forth ſperme,

Lact. lib. 2. cap. 15.

and

and produce (by which I think he meanes the Fairies) diverſe little creatures. The *Ægyptians* ſay that the devils can only accompany carnally with Women, and not with Men. *Plutarch* goeth further, and ſaith, *That the Fables of the Gods ſignified ſome things that the Devils had done in the old time.* And there are (ſaith *Ludovicus Vives*) a people at this day which glory that their diſcents are from the Devills, who accompanied with Women in Mens ſhapes, and with Men in Womens. Com. in Aug. De civit. Dei lib. 15. c. 23.

Whereto agreeth that which is reported of *Merlin*, that hee was begotten of a ſpirit. Nor is it but a generall report, and averred by many, either from their owne tryall, or from others that are of indubitable honeſtie and credit, as ſaith Saint *Auſtin*; that the *Sylvanes* and *Faunes*, commonly called *Incubi*, have often injured Women, deſiring and acting carnally with them: And, that certaine Devills (whom the *Frenchmen* call *Duſies*) do continually practiſe this uncleanneſſe, and tempt others to it, is affirmed by ſuch perſons, and with ſuch confidence that it were impudence (as ſaith the ſame Father) to deny it. See *Auguſt. De Civitate Dei, lib.* 15. *cap.* 23.

Much more concerning this may be read in *Burtons Melancholy*; which relations, whether they be true or falſe, is not much materiall: or ſuppoſe them falſe, yet can they make nothing againſt us, if due regard be had to that allowance which Our Church gives to theſe Bookes *Apocrypha*.

Dialogue.

Miniſt. *On the firſt of* October *another lying fable is appointed to bee read, how* Tobie *being about to ſend his Sonne* Tobias *to* Rages *in* Media *for a Wife, did bid him goe and looke for a man to goe with him, and that he went and found an Angell, and brought him to his Father, who promiſed to give the Angell wages, and agreed with him what he ſhould have by the day, and ſent him with his ſonne and his dog.*

ANSWER.

Had old *Tobie* knowne him to bee an *Angell*, it is like enough he would have demeaned himselfe otherwise: but taking him to be a man as he seemed, hee was more honest than to set him a worke for nothing. Nor in case this story were as true as could be, were it more absurd for old *Tobie* to offer this *Angell* wages whilst he knew him not, than it was for *Gideon* to present an *Angell* with a Kid; or for *Lot* to afford the *Angels* lodging; or for *Manoah* to dresse a Kid likewise, that the *Angell* might eate: For *Manoah*, saith the Scripture, knew not that he was an *Angell*, *Iudges* 13.16. And as for the dog going with them, it is an usuall thing for a dogge to runne abroad with his Master: and (I pray) quarrell not with him, for feare hee bites you. Little reason is there that you should bee troubled to see a man with a dogge at his heeles, except he were going into a Church: But if you be of the Packe of Practisians, you care as little to exclude your dogge from thence, as you doe to shut out your owne irreverence. And yet *Iacob* could say, *How dreadfull is this place! surely, it is no other than the house of God, and the gate of Heaven.* *The Lord also saith, Ye shall observe my Sabbaths and reverence my Sanctuary.* And in the Prophet *Malachie*; *If I* (saith the Lord) *be a Father, Where is my honour? If I be a Master, where is my Feare?* And in the Gospell, *It is written* (saith Christ) *that my House shall bee called the house of prayer; but yee have made it a denne of Theeves:* Thus twas then. And I would to God it could not (in some sort) bee as truely said, that Gods House is by many made no better still than a denne of Theeves: wherein they rob him of his service, and are not against the respect which is done there to themselves, giving none at all to him before whom they cannot bee too reverent, but should *bow* (which we commonly reade *Worship,*) *fall downe, and kneell*; as the *Psalmist* speaketh.

Gen.28.17.

Levit.19.30. Mal.1.6.

Mat.21.13.& Luke 19.46.

Psal.95.6.

Nor doth Saint *Paul* but say *That the Corinthians despised the Church of God:* for which hee praysed them not. And as for reverence to bee done to the Lord of Heaven and Earth, the same Apostle instructs the *Hebrewes* thus: *Wherefore* (saith he),

1 Cor.11.22.

he) *Wee having received a kingdome which cannot be ſhaken, let us have grace whereby wee may ſerve God acceptablie, with reverence and a godly feare; For our GOD is a conſuming fire.* Heb. 12. 28, 29
All which Scriptures, mentioning theſe things, are quoted in the Margent.

DIALOGUE.

Miniſt. *On the third of* October *another lying fable is appointed to be read, how* Tobias *being come from* Rages *did call the Angell unto him, and bade him take a ſervant and two Camels, and goe to* Rages *for mony, and that the* Angell *went and carried Writings which he delivered to* Gabael, *who brought bags of mony ſealed up, which he delivered to the* Angell.

ANSWER.

Here's ſtill great noiſe, and little Wooll: much ſpoken but to little purpoſe; as in the former anſwers hath beene already ſhewed.

DIALOGUE.

Gent. *O horrible, how have the* Biſhops *deluded King* Edward *the ſixt, Queene* Elizabeth, *King* James, *and Our gracious King* Charles, *and the Whole eſtate, and made them beleeve, that there was nothing in the ſervice Booke contrary to Gods Word. God Almighty deliver us from them.*

ANSWER.

You talke you know not what: for, that the *Biſhops* have not deluded the ſtate, nor thoſe Princes which you ſpeake of, appeares; Firſt, by the Martyrdome of thoſe worthy *Biſhops* which ſuffered in the dayes of Queene *Mary*, Secondly, by the conference holden at *Hampton* Court in the beginning of King *James* his Raigne, who (as you know) was a Prince ſo well accompliſhed in learning, and particularly in Divinity, that (if they would) they could not have captivated his judg-

ment and skill; as in that conference is moſt apparent: His wiſe Nobles ſaw it well enough; For being preſent and obſerving all paſſages, they were perſwaded that His Majeſty ſpoke by inſpiration. And thirdly, that they went not about to delude him, appeares by that which they ſaid throughout the whole conference; and eſpecially by the faire dealing with His Majeſtie about particular abſolution, and private Baptiſme.

DIALOGUE.

Gent. *Now that you have ſhewed me the blaſphemies and lying fables; ſhew alſo what are the Popiſh errours that are in it, and firſt tell me, whether the Service Booke doth command, that all both Miniſters and people ſhall bow their bodies, when the Name* Jeſus *is read?*

Miniſt. The Biſhops only, without any warrant from *God*, but from the Pope.

Gent. *I have read that the Name* Jeſus *was a common name among the* Jewes, *was it ſo?*

Miniſt. Yes, *Syrach* of Jeruſalem had a ſon whoſe name was *Ieſus*, *Eccl.* 50.23. Alſo *Ioſhua* the ſon of *Nun* was called *Ieſus*, *Acts* 7. 57. and one of Saint *Pauls* fellow Labourers was called *Ieſus*, *Col.*4 11.

Gent. *Why doe the Biſhops make an Idoll of the name* Jeſus, *by cauſing men to bow their bodies, and to put off their hat when it is read?*

Min. Becauſe they miſtake the Word of God, where it is written, that at the name of *Ieſus* every knee ſhall bow, both of things in Heaven, of things on earth, and of things under the earth, *Phil.*2.10.

Gent. *What is the name of* Jeſus?

Min. As by the name of our gracious King *Charles* is meant, not the name *Charles*, (which is a common name) but the authority and power that God hath given him over all people within his owne dominions; as when men are preſt to the Kings ſervice, they are preſt in the Kings name, that is, by vertue of authority and power from the King: even ſo, as by the name of K. *Charles* is meant his authority and power,

&c.

&c. So, by the name of *Iesus* is meant the authority and power, that God hath given him over all things in Heaven and in Earth, and under the Earth.

Gent. *What is meant by things in Heaven?*

Min. By things in Heaven are meant the holy Angels and soules of the faithfull, that have no knees.

Gent. *What is meant by things on Earth?*

Min. By things on Earth, are meant all mankinde living on earth, whether they be Elect or Reprobate.

Gent. What is meant by things under the Earth?

Min. *By things under the Earth, are meant the Devils and damned soules in hell.*

Gent. What is meant by bowing of the knee?

Min. *By bowing of the knee is meant subjection,* Isa. 45.23. *and not bowing of the body when the name* Jesus *is read, as* Pope Anastatius *did command,* Anno 404.

Gent. What is meant by bowing of every knee, of things in Heaven, of things on earth, and of things under the earth?

Min. *Thereby is meant, that all the holy Angels and Saints in Heaven, and all mankinde on earth, and all the Devils and damned soules in hell shall submit themselves to Christ, and acknowledge him to be Lord of all, and to have power over all, to save and condemne whom he will.*

ANSWER.

You undertake at the first to speake of things in the Common-Prayer-Booke: but now I see you are fallen upon something else. His name (as you say) which first commanded to bow at the name of *Iesus*, was *Anastatius*, a man I hope of an earlier date than either to be termed Pope, by way of derision, or to bee slighted for his care about this custome, which the Church was acquainted with a long time before hee was ever Bishop of *Rome*. Saint *Hierom* (in his Comment upon *Esay* the 45. 23. which is the very text alledged by you, to be a testimony against bowing of the knee) speakes of it as no new thing in his time: for *It is* (saith hee) *the custome of the Church to bow the knee to* CHRIST; *which the* Jewes, *shewing the perverseneſſe of their minds, altogether refuſe to doe.*

Noting

noting thereby, that it was ſo farre from being new, as that it was come to bee one of the Churches cuſtomes. *Zanchy* is able to ſay, that the uſe is ancient. Nor do men of great reading but affirme, that it was uſed in the time of *Arius*; which muſt needs be in the Primitive times, becauſe *Arius* was before the firſt Councell of *Nice*. Nor might it but bee uſed ſooner, if wee caſt an eye to the ſcoffings of the *Jewes*: For the *Jewes* began to ſcoffe and mocke at our Saviour, in alluſion to his name, even when he ſuffered; and have ever ſince derided the Chriſtians with their crucified *Ieſus*. Thus the chiefe Prieſts mocking him, with the Scribes and Elders, alluding to his name Jeſus, ſaid; *He ſaved others, himſelfe he cannot ſave, Matth.* 27. 42. And (as *Marlorat* ſpeaketh) *The Jewes in ſcorn and deriſion to this day cal our Saviour, not* Jeſus, *but* Jehu, *which with them ſignifieth only ſome common and contemptible fellow.*

Mar. in Mat. ch. 1. ℣ 21.

As then the name *Ieſus* is that name in which he was derided, and which they abuſe by their chopping and changing that they might thereby abaſe our Saviour, and with which they flout us for our faith; ſo is it that name in which he muſt bee honoured: The Father hath aſſigned ſo much unto him, and wee are bound to afford it as a part of his reward for the death of the Croſſe. His perſon (wee know) is taken from us; but his Name he hath left ſtill with us: And as his Perſon for ſuffering is crowned with honour and glory, *Heb.* 2. 9. So muſt his Name be ſo farre exalted, as that *at the Name of Ieſus every knee muſt bow, Phil.* 2. 10.

And thus will your figurative expoſition be nothing worth, though illuſtrated by a compariſon of things done in the Kings name: For at the name of *Ieſus* is meant *Ieſus named*, to whom we bow when we heare him called by that name. For though his Perſon bee exalted and ſitteth at the right hand of God; yet his Name, in which he was deſpiſed, is not exalted by us as it ought, except we alſo reverence his Perſon upon the mentioning of that name, which God hath given him to bee above every Name, that at the Name of *Ieſus every knee ſhould bow.*

Where is then the Idoll wch you ſpeak of? it would trouble you (ſure) to finde it out: and therefore that calumnie was either

either ignorantly caſt upon the Biſhops, or malicioufly to bring upon them the greater *Odium*, obloquie, contempt, and ſcorne.

But others you ſay were called *Jeſus*, as well as our Lord and Saviour: true, ſome others have had that name given them by humane impoſition, but not as given to our Redeemer by God, with a command of his adoration: Ther's none of them that could either doe that which hee did, or be ſaved but by him; and muſt therefore ſo reſigne this name to him, as that he beare it with a maine difference from them all.

And as for that which you ſay of the holy Angels and ſoules of the faithfull which have no knees, they have their wayes ſurely to doe that which wee doe in our bodies; elſe it would never bee given in charge, that all the Angels of GOD muſt worſhip him, *Hebr.* 1.6. Nor bee written that the Saints in Heaven fall downe before him, *Rev.* 5.8, 9.

Nor may them in Hell bee excluded: For though it bee a torment to them to teſtifie either reverence or ſubjection; yet, ſeeing Chriſt muſt Reigne till he have put all his enemies under his feet, they ſhall (whether they will or no) be brought unto it: a proo'e of which aſſertion is in the foureteenth chapter of the *Romans*, at the tenth and eleventh verſes. In which regard the Apoſtles words, mentioning *that at the name of* Jeſus *every knee ſhall bow, both of things in Heaven, of things on Earth, and of things under the Earth*, are not unfitlie ſaid to bee a Prophecie, which by many Chriſtians is fulfilling in this life here on earth, by bleſſed ſpirits and Saints is fulfilled in Heaven, and ſhall fully be accompliſhed in the day of judgment as Maſter *Calvin* very well obſerveth. For though it bee a prophecie, wee muſt know that under this prophecie expreſſed, there is a dutie implyed; For Prophecies (ſaith one) are of two ſorts, ſome that are fulfilled in an inſtant, others by degrees and by little and by little; of which latter ſort is this prophecie, *that every knee ſhall bow*. Phil. 2. 10.

DIALOGUE.

Gent. What doe you thinke of them that kneele when they receive the Communion bread?

Min. *The Papists say, that they are Idolaters, because they kneele, and doe not beleeve the reall presence, as they doe.*

ANSWER.

It is no matter what the Papists say; Their dislike should (me thinkes) moderate your spleene, and make you think the better of us for their sakes. To beleeve their reall presence, is no part of our Creed; and yet to kneele is a part of our devotion. Wee kneele no more to the Bread than to the Pulpit, or to our seates when we joyne with the Minister in praying unto God: But our quarrell is not now with them of *Rome*, but with you for taking durt out of their puddles, and causelesly to throw it at us.

DIALOGUE.

Gent. *Who was the first that brought in kneeling?*

Min. Pope *Honorius*, about the yeare of our Lord 1220. after that the errour of Transubstantiation was hatcht at the Councell of *Lateran.*

Gent. *I have read in Gods Word, that the Apostles did not kneele when Christ Himselfe delivered the bread unto them. I have read also in the Booke of* Martyrs, *that the ancient Councels in the Primitive* Church *did make Canons against kneeling, least it should prove an occasion of Idolatry. Ought not We to conforme our selves to our* Saviour Christ *and his* Apostles, *and to the Christians of the Primitive* Church, *rather than to the Devils Vicar-generall, the* Pope?

Min. Yes verily, for it is grosse hypocrisie in us to make a shew, as though wee were more godly and zealous than the Apostles and Christians of the Primitive Church.

Answ.

ANSWER.

The errour of Transubstantiation we detest as much as you; but may not therefore fall in with you in your irreverence. If the King offer us his hand to kisse, we take it upon our knees: How much more when the King of Heaven gives us his sonne in these pledges, on whom wee feede in our hearts by Faith with Thanksgiving. Another reason is, because it is received in Prayer: and if men will be ruled by reason, they will not, when they are to petition the King of Kings, omit such a gesture of humility, as kneeling is, being the most sutable for a man at his prayers, and for this cause we kneele at the Communions receiving; whereat wee both lift up thank full hearts unto God, for the death and Resurrection of Jesus Christ: as also begge of God, that by the merits thereof, our bodies and soules may be preserved to everlasting life.

It would trouble you (I sure) to derive our kneeling from the errour of Transubstantiation: and therefore to no purpose doe you come in with the name of Pope *Honorius*, and tell us of what was hatched at the Councell of *Lateran*. If you were acquainted with *Tertullians accipere & reservare*, you would be ashamed to say that *Pope Honorius* was the first that brought in kneeling. Adoration of the Host was indeed brought in by him, but not kneeling without such adoration in the act of receiving: for they kneeled at the *Sacrament* in *Tertullians* time; and hee lived betimes, and was flourishing about the yeare of our Lord 200. which was 1020. yeares before the Councell of *Lateran*. But you thinke it a great matter I perceive, to set up a Shaw-foule to scare a foole: yet men of understanding will find you out.

To ollow on therfore that of *Tertul.* In the Primitive times were times of persecution, when the christians could not meet so often as they would for feare of troubles: they had also their Station dayes, on which it was not lawfull to worship kneeling. In the first case they did *accipere & reservare*, receive this Sacrament from the hands of the Priest at Church in severall portions, and take it home and eate it there, at such times as they thought it fit for their ghostly comfort, that they might be sure to have it for their last *Viaticum* at the approach of sudden and unexpected danger: but did not alwayes so; for that

were to overthrow the nature of the holy *Supper* and make the Communion to become a private eating. And ſecondly, on the dayes of ſtation, when they might not kneele, they rather choſe to forbeare the receiving and partaking of the holy Sacrament, than to take it ſtanding. *Tertullian* therefore wiſheth them to come, though they might not kneele, and take it ſtanding at the Altar, from whence they might bee ſuffered to carry it home and eate it at their owne houſes kneeling. The *Leper* which came to *Chriſt*, as Saint *Marke* reports, he kneeled; and as St. *Luke*, he fell on his face: teaching us in prayer to fall down and kneele before the Lord our Maker. He that worſhips God irreverently, ſhewes himſelfe not a Chriſtian, but a *Manicher*; who thought God made the ſoule, but not the body.

It is recorded of the Heathen, that before they began their Sacrifices, the Prieſt firſt beheld the people round about him, and demanded, τὶς τῶν δὲ τὶς τῶνδε, Who is here, who is here? πολλοὶ καὶ ἀγαθοὶ, ſay the people againe: meaning, *A company of good folkes.* Intimating hereby, that if there were any there guiltie to themſelves of any foule offence, they ſhould depart as unworthy the ſight of thoſe rites or myſteries of their religion, which were then to bee performed. And yet becauſe they uſed to ſit at their Sacrifices, *Tertullian* blamed them: For (eſteeming them to bee Gods whom they worſhipped) they ought to ſhew more reverence than to ſit before them whom they thought to bee Gods: and thereupon inferreth, *Quanto magis ſub conſpectu Dei vivi, Angelo adhuc orationis aſſante, factum iſtud irreligioſiſſimum eſt.* Meaning, that if it were irreligious for them to ſit before their falſe Gods, ſeeing they eſteemed them for true ones; it would be more irreligious for us to doe the like before the true God indeed.

Ter. lib. de Or. c. cap 12.

But you ſay that the Apoſtles did not kneele, when *Chriſt* Himſelfe delivered the Bread unto them? I anſwer that if this be a good argument, then we ſhould receive in no place but in an upper Chamber, have no more company but twelve, no women but men, and take it at no time but after *Supper*; al wch we know is otherwiſe throughout the whole Chriſtian world it being in the Churches power to alter matters of circumſtance, although ſhe may not alter any matter of the eſſence, or ſubſtance of either this or the other Sacrament.

The

The rule which we find in Scripture is, *that all things bee done decently and in order:* And without queſtion, what is reputed enough decently and orderly done at ſome time and place, and upon ſome occaſion; is not ſo at another time and place, where no like occaſion is: we doe not therefore make our ſelves wiſer than Chriſt and his Apoſtles, but follow the rule which his word affordeth. So then, if they ſat when they received, moſt like it was becauſe they ſat down to ſupper, and were not yet riſen from the Table: nor did they know what their Maſter was about to do: it was more than ever he did before; They might perhaps be therefore leſſe orderly than otherwiſe they would have beene. And yet that they tooke it irreverently, is no where manifeſt, neither that their ſitting was like your faſhion of ſitting, but after another manner, as differing from your ſitting, as kneeling is from ſtanding. Or however, this is certaine that things were not brought into order, but by degrees; Saint *Paul* had elſe never ſaid it, that other things he would *put in order when he came.* I tye you then ſtill to Scripture: For *though the Kings Daughter be All glorious within*; Yet *her cloathing is of wrought Gold:* ſo ſaith the Pſalmiſt, in the 45. *Pſalme*, at the 13. verſe. 1 Cor. 14 40. 1 Cor. 11. 34. Pſal. 45. 13, 14

And whereas you terrifie us with the noiſe of Canons; when you know how to alledge them to better purpoſe, wee ſhall be willing to heare you: For to urge Canons that were, againſt Canons that are, is nothing for you. It ſhewes indeed your factious zeale in the way of *Shiſmaticks*, and the deſire that you have to ſeparate from us, although wee care as little for the Pope as you. But becauſe you talke of ancient Canons, I will afford you one to your little comfort; namely, *That with Heretikes or Shiſmatickes wee ought not to pray:* which Canon you may reade in the Code of Canons, For the Univerſall Church, authorized by the Emperour *Iuſtinian*. And that you may the ſooner finde it, I direct you to the hundred and ſeven and thirtieth Canon of the ſame Booke; or to the three and thirtieth Canon of the Councell of *Laodicea*, which was celebrated in the yeare of our LORD GOD 364. as *Iuſtellus* writeth.

DIALOGUE.

Gent. What other errour doe you find to be in the Service-Booke?

Min. *The interrupting of the Minister by the Clarke and the Whole Congregation is a foule errour and such an error and confusion as doth much offend God; and that therefore many are unwilling to come into the* Church, *till the Service be all read.*

ANSWER.

I doubt me you are none of those who will be so diligent as to reade the whole Service: your pretended errours and dislikes which you here lay downe in this Dialogue, are cause enough to make me think so. And therefore they of your Parish had need to come betimes to Church, if they meane to know your Text, or heare any more than a peece of your Sermon; except you doe as no few of your Sect, trifle away a great deale of time in vaine repetitions and idle tautologies in some prayer of your own, which our Saviour Himself e likens to the practice of the Heathen, and calls no better than much babling.

DIALOGUE.

Gent. How doe they interrupt the Minister?

Minist. *By rehearsing his words with a loud voyce, and by taking words out of his mouth, and by mingling their prayers with his.*

ANSWER.

This may be answered out of Doctor *Boys*, whose words be these.

I am occasioned (saith he) in this place justly to defend the peoples answering the *Minister* aloud in the Church: The beginning of which interlocutory passages, is ascribed by *Platina* to *Damasus* Bishop of *Rome*, by *Theodoret* to *Diodorus* Bishop

Bishop of *Antioch*, by *Walfridus Strabo* to Saint *Ambrose* Bishop of *Millane:* all which lived 1100 yeares before the Church was acquainted with any *French* fashions: and yet *Basil Epist.*63. alleadgeth that the Churches of *Ægypt, Lybia, Thebes, Palestina, Phœnicians, Syrians, Mesopotamians,* used it long before *Socrates* and *Strabo* writ, that *Ignatius* a Scholler unto Christs owne Schollers, is thought to be the first Author hereof. If any man shall expect greater antiquity and authority, we can fetch this order even from the Quire of Heaven: *I saw the Lord* (said *Esay*) *set on an high Throne, the Seraphims stood upon it, and one cried to another, saying, Holy, holy, holy, Lord God of Hosts, all the World is full of His glory,* *Esay* 6.3. Blessed spirits in praising God answer one another: interchangeably, though unhappie scornefull spirits unmannerly terme this custome, Tossing of Service, an interrupting of the Minister, a foule errour, yea such an errour and confusion as doth much offend God Esay 6.3.

Dialogue.

Minist. *The Minister when he prayeth, is the mouth of the people, speaking to God for them: therefore they ought to bee silent, till he hath done speaking, and then to say* Amen, 1 *Cor.*14. 16. *and not to interrupt him by rehearsing every word after him, as in the confession of sinne, When the Minister saith* Almighty and most mercifull Father, we have erred and strayed out of thy wayes like lost sheepe: *and in the Letany, When he saith,* ô God the Father of Heaven, have mercy upon us miserable sinners; *The Minister must stop and be silent, till the Clarke and people have with a loud voyce rehearsed every word after him; in which time, it is impossible for the Minister to keep idle and by-thoughts from comming into his minde.*

Answer.

If it be so with you, that idle and by-thoughts will not be kept from comming into your mind, pray to God to settle you better, and bee not so rash as to measure other mens corne by your owne Bushell. Saint *Ambrose* tells us, that in his times the

the Church resounded againe with the responds of Men, Women, and Children, like to the Sea with its beating waves; or like to the rushing of many waters. Thus in the Latine Church. And in the Greeke Church, Saint *Basil* is witnesse that the voyce of their prayers and Responds, was like the noise of waters beating against the Rockes: The patterne whereof seemes to be in *Revel.* 14. 2. besides what was before, out of *Esay* 6. 3.

This is therefore all that I may yeeld you; *viz.* that in every part of the service it is not requisite that it should be so: For in many of the Prayers the people are to be silent, and have no more to doe with an open and loud voyce than to say, *Amen.* But then again, when occasion is offered, I must say unto them as *David* did: *O praise our God yee people; and make the voyce of his praise to bee heard, Psalme* 66.7. Or, as it is in another *Psalme, O come let us sing unto the Lord: let us make a joyfull noise to the Rocke of our salvation.* Or, as in another, *O that men would praise the Lord for his goodnesse; and for his wonderfull works to the children of men: Let them exalt him also in the Congregation of the people, and praise him in the assembly of the Elders.* And in a word, as for those times, in which (by the Apostles warrant) they are to say *Amen* at the end of the Ministers prayer, it was not without due care observed in the ancient times: Saint *Paul* mentions it, in the place alledged by you; And as Saint *Hierome* writes, it was the praise of the Primitive Church, *That their* Amen, *was like a clap of thunder; and their Halleluja as the roring of the Sea.*

Psal. 95. 1.
Psal. 107. 31, 32.
1 Cor. 14. 16.

Dialogue.

Minist. *Also, when hee prayeth for the* King, *saying, Lord save the King, they interrupt him, by mingling their prayer with his,* saying, *And mercifully heare us when we call upon thee. The Minister being interrupted and put out, in praying for the King, doth pray for Ministers,* saying, *Indue thy Ministers with righteousnesse; they doe then also interrupt him, by mingling their prayers with his,* saying, *And make thy people joyfull.*

Answ.

Answer.

This is ſtrange that you dare dally thus; Theſe Suffrages, at which you kick with ſcorne, are anſwerable to that prayer of *David*, in the hundred and two and thirtieth Pſalm, where hee prayes for the Prince, Prieſts and People orderly. For the Prince: *Lord remember* David. For the Prieſts: *Let thy Prieſts be cloathed with righteouſneſſe.* For the People: *Let thy Saints ſing with joyfulneſſe.* So we in like manner: *Lord ſave thy King. Indue thy Miniſters with righteouſneſſe: And make thy choſen people joyfull.*

This alſo juſtifies our order in praying for the King firſt; for the Clergie next, and for the Laity laſt of all in our well compoſed Lerany, with which you quarrell next: But had your quarrell been with the matter of it, as with the manner, I ſhould have ſaid as worthy *Hooker* did, *What one petition is there found in the whole Letany wherevof we ſhall ever be able at any time to ſay, That no man living needeth the grace or benefit therein craved at Gods hands?* And a little before; *It now remaineth* (ſaith he) *a work, the abſolute perfection whereof upbraydeth with ever, or ſomewhat worſe, them whom in all parts it doth not ſatisfie.* And let me ſay, that heretofore Rogations or Letanies were the very ſtrength, ſtay, and comfort of Gods Church. In the dayes of *Mamercus* biſhop of Vienna, the people ſeeing how heaven threatned their City with imminent ruine, began to fly away from it: but their Biſhop ſtaying ſtill and ſome others with him, exhorted ſuch as remained to uſe thoſe vertuous and holy means wherewith others in the like caſe have prevailed with God: Whereupon they fly to the Rogations or Letanies formerly uſed, the Biſhop perfects them in what he thought meet, and addes unto them what the preſent neceſſity required. Their good ſucceſſe was not only a thing known, but an encouragement to others, who being afflicted with famine, and beſieged by their enemies, took the ſame courſe; as in particular is ſtoried of *Sidonius* the Biſhop of *Arverna*. Nor doe we but find by daily experience that thoſe calamities may be neereſt at hand, and readieſt to break in ſuddainly upon us, which we in regard of times or circumſtances, may imagine to be fartheſt off; as judicious *Hooker* ſpeaketh: Or if they doe not indeed approach, yet ſuch miſeries as being preſent all men are apt to bewaile with tears, the wiſe (ſaith he) ſhould rather by their prayers prevent. Or if

finally, we for our ſelves had a priviledge of immunity, doth not true Chriſtian charity require that whatſoever any part of the world, yea any one of all our brethren doth either ſuffer or feare, the ſame we account as our own burthen. The Letany (ſaith one) is a common treaſure houſe of all good devotion. It may be ſaid of the Church in compoſing that exquiſite prayer, as it was of *Origen*, writing upon the Canticles: *In cæteris alios omnes vicit, in hoc ſeipſum:* In other parts of our Liturgy ſhe ſurpaſſeth all others, but in this her ſelf. Some miſlike the Letany, for that it hath a petition for all men, and all people: and yet the precept in Gods word is, that ſupplications, prayers, interceſſions, and giving of thanks be made for all men. 1 *Timothy* 2. 1.

Others are angry that we ſhould pray, *From ſuddain death, good Lord deliver us.* And I wonder much at this: let men of underſtanding tell me, and let a wiſe man hearken unto me, whether it be not better to leave this world with a kinde of treatable diſſolution, then to be ſnatcht away as in a moment? *Xenophon* and *Plato* were Ethnicks, and ſtrangers from the common wealth of *Iſrael*; yet it was no little beauty to their ſtories to tell us how leaſurely *Cyrus* in the one, and *Socrates* in the other departed hence. *Abſolon* had a ſuddain death, and how did *David* therefore exceed in lamentation? *Elihu* ſpeaks of ſome which dy in a moment: we may therefore beg of God to depart as *Jacob*, *Moſes*, *Joſhua*, *David*, who had, not only reſpit to end their own lives in peace; but alſo to adde comforts and bleſſings to thoſe about them. But I haſten, and come again to the Dialogue.

Dialogue.

Min. *Throughout the whole Letany they doe interrupt him by mingling their prayers with his.*

Answer.

Here ſtill you urge us with interruptions: but I have already ſhewed the weakneſſe of this cavill in my former anſwers; and ſhould be glad to ſee you ſtuddy quietneſſe, and not to think your ſelfe wiſer then the Church of God in all ages, with whom theſe eager devotions were better eſteemed. And as Fiſhes were never

accepted

accepted for Sacrifices: ſo neither would thoſe Chriſtians be as mute as Fiſhes in their Congregations.

Dialogue.

Min. *They doe alſo, without any warrant from God, but from Pope* Hormiſda, *interrupt the Miniſter when he readeth the Pſalmes, by taking every other verſe out of his mouth, to reade it for him with a loud, hackering, and confuſed noiſe, eſpecially in Country Churches, where the people cannot read well.*

The Miniſter when he readeth or preacheth Gods word, is the mouth of God ſpeaking to the people; therefore they ought to be ſilent, and to hearken with reverence?

Answer.

The Pſalter (as you know) contains the whole book of Pſalms: they were made by ſeverall men; ſome by *Moſes*, ſome by *Solomon*, ſome by *Aſaph*, and the moſt by *David*: and not ſeldome compoſed upon ſpeciall occaſions; for the moſt part either to pray unto God, or to praiſe him in ſuch a ſet form of words. *David* inſcribes many of them to ſundry Muſitians, had them uſed in the ſervice of God, were then, and have been ſince otherwiſe uſed in the Lords ſervice then the other Scriptures: their tittles ſhew it, and the practiſe of the Church, both among the Jews and the Chriſtians, evidently declare it. This therefore takes away the edge of your argument, by which you endeavour to limit them altogether to the mouth of the Miniſter.

And whereas you would beare the world in hand, that *Hormiſda* was the man that firſt appointed them to be uſed interchangeably, you are greatly out from the truth of the ſtory, as even your own *T. C.* will witneſſe againſt you. See St. *Aug. confeſſ. lib.* 10. *cap.* 33.

Pantaleon brings teſtimony that this which you mention was done by *Celeſtine*, who was Biſhop of Rome about an hundred years before *Hormiſda*. But *Polydore Virgil* goes higher, and ſaith; *That the diviſion of Davids Pſalter into ſeven parts called Nocturnes, according to the ſeven dayes of the week*, was the work of *Hierom* at the requeſt of *Damaſus*, who was then the Biſhop of Rome. *Damaſus* alſo (ſaith the ſame author) inſtituted that the Pſalms ſhould be ſung and ſaid by courſe. Thus alſo *Platina*: but ſome again ſay, *Damaſi.* *Pantal. in Chronol.* *Polyd. Virg. de invent. rerum, lib* 6 *cap.* 2. *Plat. in vita*

ſay, as *Polydore* noteth, that this was firſt deviſed by *Ignatius*. Thus alſo *Socrates*, who maketh *Ignatius* the Biſhop of *Antioch* in *Syria*, the firſt beginner thereof even under the Apoſtles themſelves: he ſuffered Martyrdome in the daies of the Emperour *Trajan*, unto whom it was related by his own vice-gerent concerning the Chriſtians of *Pontus* and *Bithinya*, *that the only crime he knew of them was, they uſed to meet together at a certain day, and to praiſe Chriſt with Hymns as a God* [ſecum invicem] *one to another amongſt themſelves*. Nor doth this but agree moſt aptly to the Apoſtles exhortation, in *Eph.* 5.19. Speak to your ſelves (ſaith he) *In Pſalms and Hymns and ſpirituall Songs*. See alſo *Exod.* 15.1. compared with verſe 21. and again look into *Eſay* 6.3.

Socr. Hiſt. Eccl. lib. 6. cap. 8.

Plin. ſecund. Epiſt.

Dialogue.

Min. *When they read the eighteenth, nineteenth, and twentieth verſes of the fifty Pſalm, they are likened by ſome to women ſcolding and accuſing one another. The Clark and people doe begin to ſcould with, and to accuſe the Miniſter, ſaying, When thou ſaweſt a thiefe, thou conſenteſt unto him, and haſt been partaker with adulterers; Then the Prieſt accuſeth the Clark, ſaying, Thou haſt let thy tongue ſpeake wickedneſſe, and with thy tongue thou haſt ſet forth deceit; Then the Clark and people doe ſet upon the Miniſter again, and do accuſe him, ſaying, Thou ſitteſt and ſpeakeſt againſt thy brother, yea, thou haſt ſlandred thine own Mothers Sonne.*

Answer.

If you were not a man of a corrupt minde, you would never (I feare me) vent ſuch ſtuffe as this: do you not tremble, are you not afraid to dally thus with the word of God? They are likened by ſome (you ſay) to women ſcolding and accuſing one another. And with whom (I pray) ſhould the Miniſter ſcould, or who is it that he ſhould accuſe, if at any time he ſhould chance to read thus to the people alone? I hope you would ſhrink out and be none of his auditors for feare he ſhould ſcould with you, accuſe you for conſenting with a thief, note you for a partaker with adulterers, a ſpeaker againſt thy brother, or tell thee that thou haſt ſlandred thine own Mothers ſonne: away therefore with ſuch impious cavils, and dally not thus with the word of God. Theſe ſcoffes are

fitter

ſitter for Pagans then for Chriſtians; eſpecially if they conſider how dangerous a thing it is to ſport themſelves with holy things. Be not angry Man, for I do but reprove thee and ſet before thee the things that thou haſt done: I retort, with as much patience as I can, no more then what your ſelfe hath caſt abroad: Others make points, and you take in hand to tag them. But (alaſſe) we have more much like this a little after, which (as I meet it) ſhall be anſwered.

Dialogue.

Gent. *I remember that in the Churching of women, the Miniſter is called Prieſt, tell me, I pray you, is that a fit name for a Miniſter and Preacher of the Goſpel?*

Min. *No verily; For we read in Gods word, of no more orders of Prieſts, but of two, the order of* Aaron, *and the order of* Melchiſedech.

Of the order of Aaron, *were the Leviticall Prieſts, whoſe office was to offer ſacrifices, which together with the Sacrifices was aboliſhed in Chriſt his death.*

Of the order of Melchiſedech *was Chriſt only, and ſhall remaine Prieſt for ever.*

A third order of Prieſts is to be found no where; but in the Maſſe-book, and in our Service-book.

The name Prieſt, belongeth to every Chriſtian man and woman, as well as to the Miniſter, according as it is written, Revel. 1. 6. That Chriſt hath made us Kings and Prieſts unto God: *The meaning is that Chriſt hath made all the Elect, (men and women) Prieſts, to offer the ſacrifices of prayſe, and of thankes unto God.*

Answer.

The Miniſter is called Prieſt, and why not? I hope you know (for you have noted it) that all true Chriſtians are called Prieſts: and ſo Saint *Peter*, as well as Saint *John* declareth it, 1 *Pet.* 2. 5. *Revel.* 5. 10. and therefore the Miniſter in particular may much more be called by that name, although he offer none of thoſe Sacrifices which were aboliſhed by Chriſt, nor intend the upholding of the Popiſh Maſſe, with the blaſphemous figments which are there: elſe we condemn the Primitive Church of God, in which this name, which you here would quarrell with, was of frequent

uſe; as you cannot but know, if you know any thing of the ancient times.

* Chapt. 61. 6. * Chapt. 66. 21. The Prophet *Eſay* doth * in one place ſay the ſame of Chriſtians in generall, which even Saint *Peter* and Saint *John* have written: and in * another place declareth, that God will chooſe ſome from among them to be Prieſts and Levites; which, though it be but an alluſion, doth denote a *Prieſt-hood* ſtill, and this to conſiſt of an imparity as well as of old among the Jewes. Beſides, were it ſo that the Miniſter might not be called Prieſt no more then any other Chriſtian, becauſe the Scripture ſaith of every Chriſtian, man and woman, *Yee are an holy Prieſt-hood, are made Kings and Prieſts unto God*: Then would it follow, firſt that none in particular ſhould be a King; And ſecondly, that neither might any among the Jews have been a publike Prieſt, or called by that name, becauſe the ſame which was ſaid to Chriſtians was alſo ſaid to them, when (out of the Mount) God ſent them his meſſage by his ſervant *Moſes*: *Yee have ſeen* (ſaith the Lord) *what I did unto the Ægyptians, and how I bare you on Eagles wings, and brought you unto my ſelfe. Now therefore if yee will obey my voice indeed, and keep my Covenant, then yee ſhall be a peculiar treaſure unto me above all people: for all the earth is mine. And yee ſhall be unto me a kingdome of Prieſts, and an holy Nation*, Exod. 19. 4,5,6. It is alſo warranted by that of Saint *Paul*, in *Hebr.* 7. 12. where (if you mark it) you ſhall finde that Prieſthood is not taken away, but tranſlated or changed onely: and ſo alſo *Irenæus* ſaith, *lib.* 4. *c.* 34. And as for the teſtimonies out of the other Fathers, they are ſo common, as I need not mention them: only let me ſay, that you may finde the name both of Prieſt and Preiſt-hood in the writings of *Ignatius* that Martyr already mentioned, who (as you know) was ſcholler to Saint *John* that wrote the Revelation.

This ſtrife of words you ſhould therefore carefully avoid: it doth but diſquiet unſtable ſoules. Grant then that name (without quarrelling) to him, which the Scripture not onely gives to every true member of the Church, but foretold it in ſome ſort of even the Evangelicall Miniſters in more particular: where, though the Prophet mentions Levites alſo, who were properly ſo called in regard of their tribe; yet, as is probable enough, he means not that therefore the name of Prieſt ſhould not be uſed no more then that of Levite: for except thoſe Prieſts to which he alludeth, had had their name only in reſpect of ſuch Sacrifices as then were offered,

and

and to be ended at the death of Christ, and not in regard also of other duties which are common to us and them, which neither are nor may be abolished, I see no reason to think otherwise. To teach and blesse the people were the services of the Priests, both before the Law, and under the Law; as well as now. *Melchisedech* was a Priest before the Law, and blessed *Abraham*: to whom also *Abraham* paid his Tythes, *Gen.* 14. 19, 20. Nor was it but said to *Aaron* and his sonnes, under the Law; *That they should teach the sonnes of Israel all the Statutes which the Lord hath spoken unto them by the hand of* Moses, Levit. 10. 11. and in *Malachy* it stands recorded, *The priests lips should keep knowledge, and they should seek the Law at his mouth: for he is the Messenger of the Lord of hosts*; Malach. 2. 7. and in Ezekiel, *They shall teach my people the difference between the holy and prophane*, ch. 44. 23. and in 6 *Num.* the 6 last verses; *The Lord spake unto* Moses *saying, Speak unto* Aaron *and to his sonnes, saying, On this wise yee shall blesse the children of Israel, saying unto them: The Lord blesse thee, and keep thee, The Lord make his face shine upon thee, and be gratious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will blesse them*: All which is still done by the Ministers of the Gospell: they blesse, they teach, they instruct, they rebuke, they reprove, they exhort, they consecrate the Bread and Wine to holy uses, they offer up the Prayers of the people: nay more, they do as it were offer Christ in a Mystery, and sacrifice him objectively, by way of commemoration. In which we differ farre from the Church of *Rome*: for the Romish Church professeth the Body and Blood of Christ to be the proper subject; we nay, but the proper object of our Celebration.

We take then a Priest and Presbiter now to be all one, and list not to quarrell any longer about the word. For should we descend to Grammer, we are told as much as comes fully home; namely, that the word Priest hath his right place in him whose meer function and charge is the service of God.

Whereunto let me only adde that which I find in Bishop *Jewell*, We know (saith he) that the Priest or Minister of the Church of God is divided from the rest of his brethren, as was the tribe of *Levi* from the children of *Israel*, and hath a speciall office over the people. Neither may any man force himself into that office, without lawfull calling. But as touching the inward Priest-hood, and the exercise of the soule, we say even as Saint *Peter* and Saint *John*,

and

and *Tertullian* have ſaid; in this ſence every faithfull Chriſtian man is a Prieſt, and offereth to God Spirituall Sacrifices: In this only ſence, I ſay; and none otherwiſe. Thus he: granting that there is a Prieſt-hood *internall*, and a Prieſt-hood *externall*; For (ſaith he) there is not one of us that ever taught otherwiſe. *See this in his Defence of the Apology for the Church of England*, Part 2. pag. 130.

DIALOGUE.

Gent. *What do you think of the Prieſt and Clark, when they do Church a woman?*

Min. *I will not tell you what I think, but I will tell you what ſome doe ſay.*

Gent. *What do they ſay?*

Min. *They ſay that the Prieſt is like a witch.*

Gent. *Why doe they ſay that the Prieſt is like to a witch?*

Min. *Becauſe he doth as a witch doth, when ſhe ſaith the Lords Prayer.*

Gent. *What doth a witch when ſhe ſaith the Lords Prayer?*

Min. *She leaves out theſe words*, but deliver us from evill, *and ſo doth the Prieſt when he doth Church a woman.*

Gent. *Why will not a witch ſay theſe words?*

Min. *Becauſe the Devill will not let her, till ſhe hath bewitched ſo many as he would have her: For by the evill that is prayed againſt in that petition, is meant the Devill, and the ſinne whereunto he tempteth: therefore the Devill will not have her to ſay theſe words, becauſe when ſhe ſaith them, ſhe prayeth that God will deliver her from him and the witchery whereunto he tempteth her.*

ANSWER.

This is a cavill ſcarce worth the anſwering: for it is moſt certain, that the evill which you ſpeak of, is prayed againſt. The moſt therefore which you could urge fairely is no more but this; *viz.* That the order in ſaying that Prayer had been better without an anſwer interpoſed, then by the interpoſing of one; in which (I think) you ſhould have met with few or none to quarrell you. But to ſpeak ſo baſely, and in ſuch unbeſeeming manner as you have done, ſerves as a ſigne to ſhew with what a malignant ſpirit you

you wrote theſe things, who do rather play the witch your ſelfe, by ſpeaking perverſe words to draw away diſciples after you, then juſtly accuſe the Prieſt in theſe your vain janglings. But it is as Saint *Paul* gave notice a great while ſince, when he called the Elders of *Epheſus* together; as we read in the twentieth chapter of the Acts of the Apoſtles, at the 30 verſe.

Dialogue.

Min. *The Prieſt doth alſo ſkip over the concluſion of the Lords Prayer,* for thine is the kingdome, power and glory: *and therein alſo they ſay that he is like to a witch when ſhe doth ſay the Creed: for when ſhe ſaith the ſecond Article,* And in Jeſus Chriſt his onely ſonne, *ſhe ſkips over theſe words,* Our Lord, *and ſo doth the Prieſt ſlip over the concluſion of the Lords Prayer.*

Gent. *Saint* Luke *leaves it out, and therefore the Prieſt may leave them out, Luk.* 11.4.

Min. *It followeth not, that therefore the Miniſter may leave them out; for Saint* Luke *did not write any thing of himſelfe, but what the holy Ghoſt would have him to write.*

Gent. *Why would not the holy Ghoſt have him to write them?*

Min. *Becauſe it was ſufficient that Saint* Mathew *had writ them, Math.* 6.13.

Answer.

Here you ſhew us ſtill more of your skill in witchery, and tell us of the Prieſts skipping over the concluſion of the Lords Prayer. And indeed if there were not ſome Preſident for it in Scripture, it might not be; But there is preſident for it (in *Luke* 11.4.) although you be pleaſed to paſſe it over with a *non ſequitur*: And yet for all that, it may follow well enough. For whereas it ſeemed good to the holy Ghoſt, in one Evangeliſt, to adde the Doxologie; and in another to omit it; the Church is blameleſſe, and may indifferently follow either the one or the other, ſeeing both of them wrote by inſpiration: For who knows (except you, who know any thing) whether it were the purpoſe of the holy Ghoſt to have Saint *Luke* omit it, becauſe Saint *Matthew* had recorded it; and not rather to ſhew that it was a compleat Prayer at the end of the petitions, although the reaſon of the petitions be not mentioned where the

Doxology is omitted? It is well then to repeat those words of the conclusion; and not ill, although they be not alwaies mentioned: for our Church in so doing hath the pattern not only of all the Latine, and some of the Greek Fathers, but even of Saint *Luke* himself. *Quando dicimus, libera nos à malo; nihil remanet quod ultra adhuc debeat postulari*, as saith Saint *Cyprian*; that is: *When we say*, Deliver from evill; *there remains nothing more to be prayed for.*

Cyp. de Orat. Dominic.

DIALOGUE.

Gent. *Some doe think, because Saint* Mark, *and Saint* John *doe make no mention of the Lords Prayer, that therefore the Minister may omit the reading of it; and that because the Evangelists and the Apostles did not use to say it as a Prayer, therefore none (neither Minister nor people) ought to use it as a Prayer.*

Min. The truth is, that our Saviour Christ did make it for all Christians to use as a prayer, and also for a pattern to pray by?

Gent. *Where doe you finde that our Saviour Christ would have it used as a Prayer?*

Min. In the 11 chapter of the Gospell written by Saint *Luke*, and the second verse, where it is written, that our Saviour said; *When you pray, say*, Our Father which, &c.

Gent. *Where doe you finde that our Saviour would have it used for a pattern?*

Min. *In the sixt chapter of the Gospel written by Saint* Matthew, *and the nineth verse; where it is written, that our Saviour said*, After this manner pray you, *Our Father which, &c.*

ANSWER.

I would that all in your book could have been as well approved as this: for here you speak both the words of soberness and truth; and I commend you for it.

DIALOGUE.

Gent. *Why will not the witch acknowledge Christ to be the Lord?*

Min. Because the Devill would have her to take Him, and not Christ for her Lord.

ANSWER.

This is mentioned to great purpoſe, I promiſe you; is it not? I am loath to triſle away the time in theſe paſſages, I ſhould elſe go neer hand to tell you, that as *Simon Magus* was taken for ſome great one, becauſe he had a long time bewitched the people with ſorceries: ſo you, perhaps, would be thought ſome great one too, for your profound knowledge in what paſſeth between the Devill and witches, of which you have ſo often told us. But whileſt you are ſo buſie in the Theory of their trade, and apply your ſpeculations no better, you doe but ſhew your ſelfe in your colours to pleaſe a company of frantick and miſ-perſwaded people, wilfull and wandring ſoules, who are led with an intemperate ſpirit as well as you. *The ſimple* (ſaith *Solomon*) *believeth every word: but the prudent man looketh well to his going. A wiſe man feareth and departeth from evill: but the foole rageth and is confident. A violent man entiſeth his neighbour, and leadeth him into the way that is not good. He ſhutteth his eyes to deviſe froward things: moving his lips, he bringeth evill to paſſe. The tongue of the wiſe uſeth knowledge aright: but the mouth of fooles babbleth out fooliſhneſſe*; And I pray (good Sir) doe you a little work upon that. Prov. 14. 15, 16. Ch. 16. v. 29, 30. Ch. 15. 2.

DIALOGUE.

Gent. *Why doe ſome ſay that the Prieſt and Clarke when they doe Church a woman, are like to a couple of players acting their parts?*

Min. Becauſe the Prieſt doth skip over theſe words, *But deliver us from evill*, and doth leave them to the Clark to ſay for his part, &c.

ANSWER.

Before he was like to a Witch; but now he and his Clark are likened to Players: you will one day be aſhamed of this, I feare; unleſſe you act a better part before you leave the ſtage; your preſent *Plaudite* may deceive you: the future is that which is moſt materiall. But lets goe on, and ſee what followeth.

Dialogue.

Min. *And (then) as ſoon as the Clark hath ſaid them, the Prieſt ſaith* Lord ſave this woman thy Servant, *then the Clark comes in again with his part, ſaying,* which putteth her truſt in thee; *then the Prieſt, as though he would not have the woman to put her truſt in him, turns her over to the Clark, and bids him be unto her a ſtrong Tower: then the Clarke anſwereth and ſheweth wherein, ſaying,* from the face of her enemy.

Answer.

Oh deſperate wickedneſſe! dares any man be ſo bold as to utter ſuch impieties? The firſt words [*Lord ſave this woman thy ſervant*] will ſtand as a ſentence againſt this prophane babler to witneſſe againſt him, be he whom he will. He a Miniſter! more fit to make a rayling *Rabſhakeh*, or a ſcoffing *Michal*. Let him therefore in time look well unto it, leſt with prophane *Eſau* he looſe his birthright, and be deprived of his heavenly Fathers bleſſing. As well may he tell us that we are to have no other God but the Miniſter, becauſe the Miniſter reads the firſt Commandement, as vent this thus concerning the Prieſt and Clark in their Churching of women.

Dialogue.

Gent. *This is a very ſtrange kinde of giving of God thankes for womens ſafe deliverance from the great pain and perill of Childe-birth.*

Min. It is indeed, and no ſmall griefe to honeſt women, not only becauſe there is no thanks given to God for their ſafe deliverance from the pain and perill of Child-birth, but alſo becauſe thankſgiving is turned to a Jewiſh kind of Purification: For they muſt come with a vaile to cover their faces after the Jewiſh manner, ſignifying thereby, that by childe-bearing they were made uncleane, and that they were aſhamed of their uncleanneſſe, or that they had played the Harlots, and were aſhamed to ſhew their faces; and *Juda* thought that *Thamar* was an Harlot becauſe her face was covered with a vaile, *Gen.* 33. 14. 15.

It is a great offence, not only to honeſt women, but alſo to every true Chriſtian man, to ſee his wife goe to the Church like a Jew, or like an Harlot.

ANSWER.

You have a fine faculty in moulding of matters, I ſee; and in faſhioning of things according as your ſelfe thinks good to fancy: One while you ſay it is a ſtrange giving of thanks; another while, it is no giving of thanks; and then again, it is a giving of thanks, but turned to a Jewiſh kind of Purification. You would make a pretty *Proteus*, I perceive: *But I will reprove thee, and ſet before thee the things that thou haſt done: Thou haſt let thy mouth ſpeak wickedneſſe, and with thy tongue thou haſt ſet forth deceit*; according to that of the Pſalmiſt, with which you dallied but even now. Can I tell how to ſay otherwiſe? Is here no giving of thanks? I marvaile that you bluſh not, nor be aſhamed to wreſt things contrary to the evidence of open ſight. *I have lifted up mine eyes unto the hills from whence commeth my helpe*: words (ſure) of thankfulneſſe. Nay the whole Pſalme is an Hymne of Prayſe and thankſgiving, fitly choſen for ſuch a purpoſe. *Moreover*, Hezekiah *the King, and the Princes commanded the Levites to ſing praiſe unto the Lord, with the words of* David, *and of* Aſaph *the Seer: and they ſang prayſes with gladneſſe, and they bowed their heads and worſhipped*, 2 Chro 29.30. 2 Chr. 29, 30. The Church then you ſee goes on in a right way, and repaires to a worthy ſtore-houſe for a fitting form. But I perceive your drift, as if you aymed (like *T.C.* your great *Goliah*) to have no publike thanks in ſuch a caſe as this, becauſe it comes too neer the Jewiſh kinde of Purification. Wherefore I ſhall anſwer in more particular, and tell you, that although that Law as concerning the Ceremony be ceaſed; yet the righteouſneſſe thereof is to be fulfilled in thoſe which walk not after the fleſh, but after the ſpirit, *Rom.* 8.4. *For in all things we are commanded to give thanks*, 1 Theſſ.5.18. *And muſt offer the Sacrifice of prayſe unto God*, Heb. 13.15. And if for other benefits thanks and praiſe be due, then for this preſervation, which (in *Melanchons* phraſe) is *Magnum miraculum*, a great miracle: inſomuch that if the Childe, when he comes to know it, will not ſtick to ſay with *David*, Pſal. 139.13. *I will give thanks to thee, for I am fearfully and wonderfully made*: then may the Mother not refuſe who is wonderfully preſerved and delivered. So then; this is no

Jewiſh

Jewiſh Ceremony, but a Chriſtian duty, performed, not out of Cuſtome, but out of Conſcience; not to make the act of honourable Marriage uncleane, but to bleſſe God for deliverance from ſo manifold perils. Whereupon neither can the vaile be the badge of an Harlot; but as new gloves are fit for Marriages, and blacks for Funeralls: ſo this, an attire for ſuch a time, not only decent and grave, but alſo moſt uſefull and convenient to diſtinguiſh her from other women: And herein the Apoſtles rule is well obſerved, *viz.* that *All things be done decently and in order.* Where's then the Jew or the Harlot that you ſpake off; or the great offence, not only to honeſt women, but alſo to every true Chriſtian man? you fight with ſhaddows, I doe aſſure you; and produce the abortive fancies of your own brain, which are too weak to endure the touch.

Dialogue.

Gent. *Many do ſay, that the manner of adminiſtring the holy Sacrament of Baptiſme preſcribed in the Service-book is very abſurd and full of Popiſh errours, and ſo ridiculous as they cannot but laugh at it; I pray you tell me, what doe you finde in it to be ſo abſurd and ridiculous, as they cannot but laugh at it?*

Min. The Interrogatories miniſtred to Infants that have no underſtanding; and the anſwer of the Godfathers and Godmothers are ſo abſurd and ridiculous, as they cannot but laugh at them: as firſt, the Miniſter muſt examine the Infant, and aske him, *If he doth forſake the Devill and all his works, the vaine pompe and glory of the world, the covetous deſires of the ſame, the carnall deſires of the fleſh, ſo that he will not follow nor be led by them:* he muſt alſo aske him, if he doth believe all the Articles of the Chriſtian Faith, and if he will be baptized in that Faith.

Gent. *Were not theſe Interrogations adminiſtred to Infants in the Primitive Church?*

Min. No, theſe or the like were then adminiſtred to ſuch as were of years, when they were converted and came to be baptized, and afterwards commanded by the Pope to be adminiſtred to Infants.

Gent. *What anſwer doth the Godfathers and Godmothers give?*

Min. They give no anſwer, but doe counterfeit the Infants voice (as if he were a conjured Ghoſt) ſpeaking within them, and

and anſwering to the firſt Interrogation, concerning the Devill and all his works the vain pomp and glory of the world, the covetous deſires of the ſame, and the carnall deſires of the fleſh, that he doth forſake them all; and to the ſecond and third, concerning the Articles of the Chriſtian Faith, that he doth believe them all; and that he doth deſire to be baptized in that Faith.

ANSWER.

Oh how daintily you toy and dally ſtill with the Churches Cuſtomes! Doe you not hug your ſelfe for this rare invention of the conjured ghoſt? It muſt needs be admirable, to be a man of ſuch a deep conceit, and to have ſuch a Spirit within him, as can make him expreſſe himſelfe thus pithily. Your dull Doctors may hold the blinking candle to you, and come hither (with ſhame enough) to learne as curious fancies every way, (or very neare,) as admirable as what was delivered by you formerly, of the Devill and Witch, of the Players and the Scoulds, In which your maſter-peece of piety was moſt apparent, and proved to be as impious an expreſſion as any you need to utter.

But to beate about the buſh no longer: Your quarrell is now about Interrogatories miniſtred to Infants, and the Anſwers of the Godfathers and Godmothers; a cuſtome (you ſay) firſt brought into the Church by the Pope. But by what Pope, I wonder? The name Pope, you know, is ancient; but in ordinary acceptation ſounds harſh, and is odious; and had never been mentioned thus covertly by you, had it not been for the better colouring of your bad cauſe, which indeed you had need varniſh over as well as you can.

If he were a Pope that firſt appointed this order, I muſt tell you he was a very ancient one: one that lived before you, or your great Grandfather were borne. They that call him by his name, uſe to ſay that it was * *Higynus* Biſhop of *Rome*, about the yeare after Chriſts birth 150. At which time (you know, and a great while after) *Rome* was famous for her glorious Martyrs, the very Biſhops (whom you ſcornfully terme Popes) laying down their lives for the faith of Chriſt. You cannot tell how to deny it; your face muſt be more then brazen if you ſhould attempt it: nor can you exclude him from among the men of the Primitive times, who was flouriſhing no later.

* Otherwiſe written *Higinius*.

In

Infants, as well as elder ones, were baptized from the first: for to this appertaineth that which is clearly set down in the Scriptures, that the Apostles baptized whole houses or families. *Origen* saith, *Orig. in Epist. ad Roman. viz. in ca. 6.* "*That the Church of Christ received of the Apostles themselves, baptizing of Infants.* And *Augustine* (against the *Donatists*) boldly affirmeth, *That baptizing of Children was not feteh'd from the authority of men, or of Councels, but from the tradition or doctrine of the Apostles.* Neither doe I think it a matter easie for any man to prove, that ever Baptisme did use to be administred without some kinde of interrogatories, or profession of Faith: whereunto Saint *Peter* (as the learned think) alluding, hath said, that the Baptisme which saveth us is not (as legall Purifications were) a clensing of the flesh from outward impurity, but ἐπερώτημα, an interrogative tryall of a good conscience towards God. *Higynus* then might dispose of something in this order, in such sort as it hath continued since, but not be he that first appointed it: whereto is pertinent that which I finde alledged by another, namely, *That the profession of Faith, as it appeareth by records, was at the first direct and plaine, by recitation of the Creed, and forms of Confession: Afterward it seemeth, that for helpe of memory, and to provide a remedy against bashfulnesse, that which the party repeated was put into questions propounded by the Minister, answered briefly (as now the forme is) by the party; And what the Men grown answered by themselves, the same did Parents for their Children before the time of* Higynus. It is the saying of worthy *Hooker*, That which a Guardian doth in the name of his Guard or Pupill standeth by naturall equity forcible for his benefit, though it be done without his knowledge. And shall we (saith he) judge it a thing unreasonable or in any respect unfit, that Infants by words which others utter should, though unwittingly, yet truly and forcibly binde themselves to that whereby their estate is so assuredly bettered? Herewith *Nestorius* the Heretick was charged as having faln from his first profession and broken the promise which he made to God in the armes of others. Of such as prophaned themselves being Christians, with irreligious delight in the ensigns of Idolatry, Heathenish spectacles, shows, and Stage-plaies, *Tertullian* (to strike them the more deep) claimeth the promise which they made in Baptisme. Why were they dumb being thus challenged? Wherefore stood they not up to answer in their own defence, that such professions and promises made in their names were frivolous, that all which others undertook for them was but mockery and

1 Pet. 3. 21. *lib 4. c. 23, 24.*

M. Bedf. treat. of the Sacr. pa. 200.

Eccl. Polit. lib. 5. sect. 64.

prophanation? That which no Heretick, no wicked liver, no impious deſpiſer of God, no miſcreant or malefactour, which had himſelfe been baptiſed, was ever ſo deſperate as to diſgorge in contempt of ſo fruitfully received cuſtomes, is now their voice that reſtore (as they ſay) the ancient purity of Religion. Thus that worthy *Hooker*. *We ask them* (ſaith Saint *Auſtin*) *which offer the Infants, and ſay: Beleeveth he in God? (who being of that age, knoweth not whether there be a God or no: They anſwer, He beleeveth: and ſo they anſwer unto every queſtion which is asked.* They became ſick and were burthened, another ſinning: ſo alſo being to be made ſound they are ſaved, another confeſſing for them; as even the ſame Father obſerveth. And it is amplified by a late judicious writer, thus: *Profeſſion is either actuall, or virtuall: An actuall profeſſion of Repentance, and faith is required of them, who by the acts of reaſon formerly abuſed, have multiplyed their perſonall tranſgreſſions; but for Infants a virtuall profeſſion is ſufficient, and ſuch a profeſſion we finde in them, in reſpect of their Propagation: They are not unfitly termed Beleevers, becauſe they are borne within the Profeſſion of Chriſtianity: As alſo the Infants of Pagans are juſtly accounted Infidels, becauſe they are born in the Profeſſion of Infidelity: And if Saint* Paul *had diſputed this caſe, I doubt not, but as he ſaid of* Levi, *that in* Abraham *he paid tithes to* Melchiſedech; *ſo he would have ſaid, that the ſeed of the faithfull doe in their Parents profeſſe the Faith of Chriſt.* And then, as it followeth: *Adde this* (ſaith he) *That this virtuall profeſſion is actuated by the promiſe of the Sureties, and Parents at Baptiſme.* And a little after, *It is plain that that Abrenunciation, is the profeſſion of repentance, in the name of the Childe: ſo alſo the Recitation of the Articles, a profeſſion of Faith, and reputed his, according to that well known ſaying of Saint* Auſtin, *peccavit in alio, credit in alio, as his offence, ſo his profeſſion is the act of another, but his by Imputation:* The ſame Father alſo ſaith, *We confeſſe that as they be born again by the Miniſtery of Baptiſers, ſo they beleeve by the hearts and mouths of the Confeſſours.* And in another place, *Accommodat illis Mater Eccleſia aliorum pedes, ut veniant aliorum cor, ut credant: Our Mother the Church lendeth them other mens feet, that they may come: and other mens hearts that they may believe.* And as the Paſſiman in the Goſpell fared the better for the faith of his friends: ſo the little Children are by theſe means qualified for holy Baptiſme: and being baptiſed are no leſſe bound to obſerve the Faith of Chriſtians, then the Jewes (infants, as well as others) bound them-

Aug. Epiſt. ad Bonif. 43.

Serm. 10. *de verb. Apoſt.*

Aug. in Epi. 105

Serm. 10. *de verb. Apoſtoli.*

Math. 9. a. Mar. 2. 5. Luk. 5 20.

themſelves by Circumciſion to the Law of *Moſes*. For *I teſtifie againe to every man that is circumciſed, that he is a debter* (ſaith the Apoſtle) *to doe the whole Law*, *Gal.* 5. 3. Whereto agreeth that which the Scripture alſo ſaith, *That he who names the name of Chriſt muſt depart from iniquity*, 2 *Tim.* 2. 19. We have therefore Sureties, who are examined, not altogether in regard of the Infant, but alſo in ſome reſpect in regard of themſelves, that thereby it may appeare, whether they be fit to undertake for the Childe for which they come to anſwer. For they be Sureties for the Childe, and in the name of the Childe they do promiſe and vow that which the Childe is afterwards bound to perform. To which end is Confirmation after Baptiſme, that when Children come to the years of diſcretion, and have learned; What their Godfathers and Godmothers promiſed for them, they may then themſelves with their own mouths, and with their own conſent openly before the Church ratifie and confirme the ſame, and live by their own Faith: their Godfathers and Godmothers being in the mean time bound to teach them what a ſolemn Vow, Promiſe, and Profeſſion they have made by them their Sureties, who are not only ſpeciall witneſſes of their naming and receiving into the Church, as God ſaid to his Prophet, *Eſa.* 8. 2. But are alſo undertakers and ſpeciall monitours for them. For if (as the Apoſtle teacheth, in the 1 *Cor.* 12. 25.) there is to be no ſchiſme in the body, but that the members ſhould have the ſame care one for another; then much more are they bound, who ſpecially undertake for others.

In the phraſe of ſome kind of men (as our *Hooker* ſpeaketh) they uſe to be termed witneſſes, as if (ſaith he) they came but to ſee and teſtifie what is done. It ſavoureth more of piety to give them their old accuſtomed names of Fathers and Mothers in God, whereby they are well put in minde what affection they ought to bear towards thoſe innocents, for whoſe religious education the Church accepteth them as pledges. This therefore is their own duty: But becauſe the anſwer which they make to the uſuall demands of ſtipulation propoſed in Baptiſme is not [abſolutely] their own, the Church doth beſt to receive it of them in that form which beſt ſheweth whoſe the act is.

And thus much for ſatisfaction concerning Interrogatories in holy Baptiſme: at which whileſt you ſcoffe and are pleaſed to make your ſelfe merry, you ſee what a ſcorne you put upon the Church of God, which hath been acquainted with this cu-

cuſtome long before the novell times of upſtart Popery.

Dialogue.

Ge. *What doth the miniſter after he hath received theſe feigned anſwers?*

Min. He doth baptize the Infant, and doth marke him on the forehead with a Croſſe, which doth offend many, becauſe they take it to be the mark of the Beaſt, mentioned, *Revel.*14.9.

Gent. *Why do they take it to be the mark of the beaſt?*

Min. *Becauſe there is no one thing in all Popery, ſet on the forehead, and on the hand, but a croſſe; made on the forehead by the Prieſt in Baptiſme, and by the Biſhop on the right hand in Confirmation, ſaying,* Signaculum Chriſti, in manu tua dextra trado tibi: *therefore they ſay, that it is a mark wherewith the Beaſt doth cauſe all that are of his Church to be marked; according as it is written, that he hath made all, both ſmall and great, rich and poore, bond and free; to receive a mark on the forehead, and on the right hand,* Rev.13.16.

It is written, Rev.14.9. *that if any receive his mark on the forehead, and on the hand, he ſhall drink of the wine of the wrath of God, therefore ſome do keep their children unbaptized, rather then have them marked with the mark of the beaſt.*

Answer.

By that ſigne made on our foreheads is intented that we ſhould be put in remembrance of that Chriſtian warfare which every one baptized is to enter into, and to continue in unto the end, if he will be ſaved, See *Rom.* 8.13. 1 *Tim.*6.1. *Revel.*2.10,11. & *chap.*21.7,8. So that we are not ſigned with the ſigne of the croſſe in token of any ſuperſtitious matter, but of a matter moſt neceſſary: For though we walk in the fleſh, we do not warre after the fleſh; but are commanded to fight the good fight of Faith, to endure hardneſſe as a good ſouldier of Jeſus Chriſt, to be ſtrong in the Lord and in power of his might, to put on the whole armour of God whereby we may be able to ſtand againſt the wiles of the Devill; and are taught not to glory, ſave in the croſſe of our Lord Jeſus Chriſt, by whom the world is crucified unto us, and we unto the world: nor is it but written, that *Michael* and his Angels, fight againſt the Dragon and his Angels, *Revel.*12.7. And therefore we are to acquit our ſelves like men, and muſt confeſſe the Faith of Chriſt crucified, and muſt take unto us the whole armour of God, whereby we may be able to

withſtand in the evill day, and having done all to ſtand, *Eph.* 6.13: *Galat.* 6.14. 1 *Tim.* 6.12. 2 *Tim.* 2.3, &c.

Now all theſe are main Chriſtian duties, and who ſo unfainedly endeavoureth to keep them, needs not in any wiſe be offended at the ſigne uſed to put him in minde of them; but will rather thank God, that he is born in ſuch a Church, where not only the true Chriſtian life is taught by tongue and pen, but is alſo ſignified by ſome ceremony, for ones more remembrance of the ſame. The Iſraelites had their fringes on the borders of their garments, with a ribban of blew, that looking thereupon they might remember all the Commandements of the Lord, *Num.* 15.38,39. Nor hath the Chriſtian Church but power to appoint Ceremonies, though the particulars be not as directly ſpecified as was that to them of Iſrael: for which we have a text, in 1 *Cor.* 14.40. Shee therefore uſeth this godly Ceremony of ſigning with the ſigne of the Croſſe, for a good ſignification, and tranſgreſſeth not, no more then thoſe in the daies of *Joſhua*, who built an Altar (for which they had no command in the Law of *Moſes*) in regard they did it (as do we) for a good ſignification, See *Joſh.* 22.22.

And whereas you tell us of the mark of the Beaſt: The mark of the Beaſt is ſurely one thing; and the ſigne of the Croſſe, another. They are threatned with damnation which receive the mark of the Beaſt: But is an Infant therefore damned becauſe he reciveth at anothers hand the ſign of the Croſſe upon his forehead, and is no agent in it himſelf nor able to know either what's done or threatned? You ſhew your ſelfe a proper Divine, I promiſe you; and would broach ſuch an inequality in the wayes of God, as is utterly condemned in his holy word. *The ſoule* (ſaith the Lord) *that ſinneth, it ſhall dy: the Sonne ſhall not bear the iniquity of the Father, neither ſhall the Father bear the iniquity of the Sonne; the righteouſneſſe of the righteous ſhall be upon him, and the wickednesſe of the wicked ſhall be upon him:* *Ezek.* 18.20. which, if it make not againſt you, let your ſelf be judge.

Beſides, as we are free enough from receiving any mark on the hand at Confirmation; ſo are we as able to ſhew, that the ſigne of the Croſſe was in uſe before the Beaſt that ſhould impoſe it was born: yea, even whileſt the Biſhops of *Rome* were glorious Martyrs, and the Church of God under the troubles of the perſecuting Emperours; witneſſe thoſe proofs which are brought out of *Tertullian*, *Origen*, and *Cyprian* by the learned, to ſhew that they uſed it, *In immortali lavacro*, in the immortall laver. *See Tertull. lib. de re-*

ſur.

ſur. Carnis. Cypr. Epiſt. 56. *ſeu lib.* 4. *Epiſt.* 6. *& lib. de Lapſis ſub init. & lib. ad Demetrianum* : In the firſt of which quotations out of *Cyprian*, the ſaid Father councelleth, that the forehead be garded, that thereby the ſigne of God may be kept in ſafety; and in the ſecond, he ſpeaks of the ſame ſigne upon the forehead; and in the third he ſaith, that by this Sacrament [*viz.* Baptiſme] and ſigne we are enrolled. Nor doth Biſhop *Jewell* but grant, that the ſigne of the Croſſe among the Chriſtians was had in great regard. Neither when the Papiſts charge us with Novelties, can you better know how to anſwer their objection, then truly to tell them, that their abuſes are new, but the things which they abuſed we retain in their primitive uſe, and forſake only the novell corruption: and forasmuch as this Ceremony was abuſed (as is confeſſed) in time of Popery, it doth plainly imply that it was well uſed before Popery; as King *James* of bleſſed memory hath very worthily affirmed in the conference holden at Hampton Court.

DIALOGUE.

Gent. *What fault do they finde with the Prayers that are made at the adminiſtration of Baptiſme?*

Min. They finde fault with the Popiſh errors that are in them, as in the firſt Prayer before Baptiſme, it is written, *that God hath ſanctified the flood Jordan, and all other waters, to the myſtycall waſhing away of ſinne.* The truth is, that there is no myſticall waſhing away of ſin in water, but a true and reall waſhing away of ſin in the blood of Chriſt. 1 *Joh.* 1.7. The water in Baptiſme doth but ſignifie, that as foul things are waſhed and made clean in water, ſo the ſouls of the Elect, defiled with ſin, are made clean in the blood of Chriſt, 1 *Joh.* 1.7.

ANSWER.

You come now to finde fault with the Prayers that are made at the adminſtration of baptiſme, and to pick ſome holes in their popiſh coats: for in your eſteem they want not their popiſh errors. But ſhall I tell you, Saint *Auſtin* ſpeaks in the ſame language that you mention to be in the firſt Prayer before baptiſme: elſe he had never ſaid in his 29 Sermon *De tempore*, *That Chriſt in the waters of Jordan conſecrated the waters for the reparation of humane kinde under baptiſme.* And a little after, *Et quia* (ſaith he) *per univerſum mundum ſacramentum Baptiſmi humano generi opus erat, omnibus aquis benedictionem*

dictionem dedit, quando in Jordanis alveum unica ac singulari pietate descendit: Tunc enim Christum Dominum non tam lavit unda, quam lota est. That is, And becauſe (ſaith he) the Sacrament of Baptiſme was needfull for mankinde throughout the whole world, he gave a bleſſing to all waters, when in his only and ſingular piety he deſcended into the river Jordan: For then the water did not ſo much waſh Chriſt the Lord, as was waſhed by him.

The truth then is, that this is no popiſh errour in the judgement of ſo holy a Father, although now a dayes any thing be popery which a peeviſh preciſian thinks good to ſtumble at.

As little (or leſſe) cauſe have you to quarrell about the myſticall waſhing away of ſinne: for a thing may be really performed, although the manner be myſticall, and the means ſuch as doth not diſcover in what maaner the reallity of the thing is done. So that although it be true that the ſoules which are defiled with ſinne, are waſhed in the blood of Chriſt, which Saint *John* affirmeth; yet the virtue and efficacy of his blood ſhed is conveighed and ſealed to us by ſuch wayes and means, as himſelfe hath appointed: otherwiſe he had never ſaid, that *Except a man be born of water and of the Spirit, he cannot enter into the kingdome of God. Joh.3.5.*

But the water you ſay, doth but ſignifie. Signifie it doth: but to ſay it doth but ſignifie, is to aſſign unto it no end but only to teach the minde, by other ſenſes, that which the word doth teach by hearing. And unto Infants which are not capable of inſtruction, who would not think it a meer ſuperfluity that any Sacrament is adminiſtred, if to adminiſter the Sacraments be but to teach receivers what God doth for them? But when our Saviour Chriſt ſaith, as in the text already mentioned, that *except a man be born of water and of the ſpirit, he cannot enter into the kingdome of God*; the truth is, that as the Spirit is a neceſſary inward cauſe; ſo Water is a neceſſary outward mean: why elſe are we likewiſe taught in another text, *That Baptiſme is a bath of Regenration*, Tit. 3.5. *And that with water Chriſt doth purifie and cleanſe his Church?* Eph.5.26. Let then the Sacraments have their due: for though they do not conferre grace *ex opere operato*, as the Papiſts teach, yet they conferre grace *ex opere operantis*, becauſe the holy Ghoſt worketh both in and by thoſe holy Rites and Inſtitutions.

Dialogue.

Min. *In another prayer, the Miniſter prayeth that the Infant may receive remiſſion of ſinnes, by ſpirituall regeneration. The truth is, that the Children of God have their ſinnes forgiven, and are ſanctified by Faith* Rom. 5. 1. *and not by ſpirituall regeneration, which is but an effect of Faith purifying the heart,* Act. 15. 9. *Or to ſpeak more plainly, it is God that juſtifieth,* Rom. 8. 33. *by accepting of the ſufferings and obedience of Chriſt, as a ſufficient recompence and ſatisfaction, and doth by Faith aſſure the hearts of his Children, that for the merits of the ſufferings and obedience of Chriſt, his wrath is pacified and his Juſtice ſatisfied.*

Answer.

And is it poſſible, that you ſhould be offended with this Prayer, becauſe the Miniſter prayeth that the Infant may receive *remiſſion of ſinnes by ſpirituall regeneration?* Why man, Remiſſion of ſinnes is plainly promiſed to them that receive Baptiſme aright; as we read in *Act.* 2. 38. It is therefore the Doctrine of the Catholick Church to beleeve one Baptiſme for the remiſſion of ſinnes; as I am ſure you know, and are bound unto it, except you mean to be an Heretick. Let it then (good Sir) be lawfull to pray for that which the Scripture promiſeth, and to demean our ſelves as we ought in the uſe of theſe holy myſteries. *Simon Magus* indeed received no benefit by Baptiſme, becauſe he was not diſpoſed aright: but yet nevertheleſſe where no obſtacle comes between, even the ſinnes of the Baptized are remitted.

Your falſe tenet is alſo again confuted by that which the devout *Ananias* ſaid to *Paul* at the time of his Converſion; *And now why tarrieſt thou? Ariſe, and be baptized, and waſh away thy ſinnes, calling on the name of the Lord,* Act. 22. 16. See then your error now at full: not only remiſſion ſpoken of, but alſo Prayer mentioned. If therefore your accuſation be juſt, let any man that will but come and ſee as he ought to doe, be judge.

You have alledged Scripture, but very impertinently: and as for your firſt quotation, out of *Rom.* 5. 1. there is no ſuch thing there as you ſpeak of, concerning ſanctification by Faith: Put on your Spectacles, when you look again.

But

But I conclude this anſwer in the words of that worthy *Hooker*. There were (ſaith he) of the old *Valentinian* Hereticks, ſome which had Knowledge in ſuch admiration, that to it they aſcribed all, and ſo deſpiſed the Sacraments of Chriſt, pretending that as *Ignorance* had made us ſubject to all miſery, ſo the full redemption of the inward man, and the work of our reſtauration, muſt needs belong unto Knowledge only. They draw neer unto this error, who fixing wholy their mindes on the known neceſſity of Faith, imagin that nothing but Faith is neceſſary for the attainment of all grace; Yet is it a branch of Beliefe that Sacraments are in their place no leſſe required then beliefe it ſelfe.

Eccleſ. Polit. lib. 5. ſect. 60 pag. 132. 133.

Dialogue.

Min. *In another Prayer, thanks is given to God for regenerating the Infant with his holy Spirit. The truth is, that the Children of God do receive the Spirit of God to Regenerate them, not by ſpringling of water in Baptiſm but by hearing the Goſpel Preached,* 2 Cor. 3. 8. Act. 10. 44. *To make mention of all the Popiſh errors that are in other Prayers and Collects, would be too tedious.*

Answer.

To be regenerated is to receive new motions of the minde by the holy Ghoſt, and to be made a new creature. Whereto agreeth that which *Melanchon* writeth, *Cum ſpiritus ſanctus novos motus, & novam vitam offerat, dicitur hæc converſio Regeneratio.* But this (you ſay) is done, not by the ſprinkling of water in Baptiſm, but by hearing the Goſpel Preached: and hereupon you point us to two places of Scripture. I ſhall ſhew you two other, which are more plain and proving; the one is, *Jam.* 1. 18. the other is in 1 *Pet.* 1. 23. In that of S. *Iames*, the words be theſe; *of his own will begat he us, with the Word of Truth*, And in S. *Peter*, thus; *Being born again not of corruptible, ſeed but of incorruptible by the Word of God which liveth & abideth forever.* And yet notwithſtanding, the ſcripture ſaith elſwhere; *That a man muſt be born again of Water and the Spirit, Joh.* 3. 5. And in another text, Baptiſme is expreſly termed the *Laver of Regeneration*, Tit. 3. 5. to both which places in a former anſwer, I have already pointed you. So that Regeneration is wrought, you ſee, by ſeverall means: not by the word alone, but by Baptiſme as well

Melanct. in Loc. pag. 246.

as by the word. The one you mention, the other is forgotten; nay, it is altogether denied by you. But be better adviſed, and croſſe not the Scriptures, good Sir, I beſeech you.

And for a full clearing, let it be known that what the word doth, in that which you mention, is to be underſtood of thoſe who be *Adulti*, or men grown; who have loſt and forfeited their Baptiſmall Regeneration by actuall groſſe ſinnes not repented off, yeelded unto without any reluctancy, or ſtriving againſt: the apprehenſion of what they ſee in the world as ſoon as they come to knowledge leading them into a wrong habit both of deſiring and doing, whereby they walk not like children of the light; who muſt be therefore ſpoken unto as to men unregenerate, becauſe a new kinde of regeneration, at leaſt a new degree thereof, muſt be wrought in them by the Miniſtery of the word, which by the Law brings them to repentance, and by the Goſpel to Faith in Chriſt; theſe graces being further fortified by the ſecond Sacrament, which upon due examination of themſelves they are bound to receive. *Dicitur quidam à nonnullis, concedendam non eſſe Regenerationem, niſi per verbum, quod eſt ſemen Dei*: Petrus *quippe ait, priori Epiſt. cap. 1. nos eſſe renatos haudquaquam ſemine corruptibili, ſed incorruptibili, quod eſt ſermo Dei. Cæterum ad id reſpondemus, de adultis hominibus id eſſe intelligendum; De infantibus autem non ita rem ſe habere, niſi velimus Hebræorum filios melioris ſortis facere ſortis, quam Chriſtianorum*; as *Peter Martyr* ſpeaketh, That is, It is ſaid indeed by ſome, that regeneration is not to be granted, but by the Word, which is the ſeed of God: becauſe *Peter* ſaith, in the firſt Epiſt. chapter 1. *Thus we are born againe in no wiſe by corruptible ſeed, but by incorruptible, which is the word of God.* But to that we anſwer, That it is to be underſtood of men grown; but concerning Infants the caſe is otherwiſe, except we would make the children of the Hebrews of a better condition, then the Children of Chriſtians. So then, albeit we know this Sacrament of Baptiſme to be effectuall to the regeneration of Infants, yet are we not to grant Baptiſmall grace in it ſelf ſufficient to the ſalvation of men grown. It is fitly therefore ſaid by a learned Preacher, to be available for the ſtate of infancy, to them a ſtate of ſalvation, as the Church teacheth them to ſtile it, and to bleſſe God for it. But afterwards when they become actuall ſinners, they muſt become actuall penitents. And as they have contracted a new guilt: ſo they muſt ſeek for a new grace: otherwiſe the firſt will be found inſufficient to ſalvation; Thus farre

See *Peter Mar.* in his common Places, pag. 238.

M^r. Tho. Bedf. in Sermon on *Rom. 6, 7. pag.* 58.

that author. And ſo you ſee how little you have gotten by your reſtriction of regeneration to the word alone: For though you were ſo peremptory in your aſſertion concerning it, as that you could ſay, The truth is, *That the Children of God doe receive the Spirit of God to regenerate them, not by ſprinkling of water in baptiſme, but by hearing the Goſpel Preached*; yet the truth is, that Truth is nothing neer you: for you affirme falſly, and will by degrees be found ſtill to be full of ſo many malicious ſlanders, abſurdities, lies and errors, as will make Orthodox and quiet men cry out that you are not ſo much tedious as troubleſome both to the Church and State, as be alſo the reſt of your crew which now adayes do uſe to ſhew their heads and faces with ſuch audacious boldneſſe, as makes it be admired that ſuch ſpirits ſhould be amongſt us; and be the firſt (forſooth) for reformation. But I pray God work all for the beſt, and ſettle us ſo in peace, that Truth, Unity and Concord may flouriſh amongſt us: and ſeeing (oh Lord) the fooliſh ones do reproach thee daily, do thou ariſe and maintain thine own cauſe, in ſpight of all that ſhall oppoſe it.

Dialogue.

Gent. *What do they ſay of the Catechiſme in the Service-book?*

Min. They ſay it is full of Popiſh errors, as firſt in the Rubrick before the Catechiſme, it is written, that Children baptized, have all things neceſſary to ſalvation, and are undoubtedly ſaved. The truth is, that they have no knowlede of ſinne, nor of the wrath and curſe of God due to ſinne, nor of Chriſt, nor of the Articles of the Chriſtian Faith, and therefore have neither Faith nor Repentance, without which none can be ſaved. It is true, that Infants, born of the Elect, are undoubtedly ſaved by vertue of Gods everlaſting Covenant of grace, ſo many as are of the number of the Elect; I ſay, ſo many as are of the number of the Elect, becauſe many of the Elect that are now Saints in Heaven, have brought forth children that are Reprobates and damned ſoules in Hell, *For*, Adam *had* Cain *as well as* Abel, *and* Abraham *had* Iſhmaell *as well as* Iſaac, *and* Iſaac *had* Eſau (*whom God hated*) *as well as* Jacob *whom God loved.*

An-

ANSWER.

Well, and what of all this? Are not Infants baptized becauſe they are born in originall ſin? and is not originall ſin waſht away in baptiſme? And if ſo, then who will not ſay that a childe baptized is undoubtedly ſaved? For though the root of corruption doth ſtill remain, yet the guilt is pardoned: and ſo, ſuch a childe dying before it hath procured a new guilt through the fruttification of the branches which ſpring from the foreſaid root, is by virtue of holy baptiſme ſo waſhed as it may be ſaved. For baptiſme is not a meer naked ſigne or badge of Chriſtianity, but an ordinary and efficatious meane of Regeneration; as I have already proved, out of plain texts of holy Scripture.

And whereas you come in again, according to your worned manner, with *The truth is that they have no knowledge of ſinne, nor of the wrath and curſe of God due to ſinne, nor of Chriſt, nor of the Articles of the Chriſtian Faith, and therefore have neither faith nor repentance, without which none can be ſaved*, it is further anſwered, in the words of one well able to ſatisfie, viz. *That in the Baptiſme of Infants, the ſpirit worketh not as a morall agent to proffer grace to the will, but as a naturall, or rather ſupernaturall Agent, to work it in the will, to put grace into the heart, conferring upon them ſeminall and initiall grace, which doth not preſuppoſe Faith, but is in it ſelfe the ſeed of Faith; To parents converted, Baptiſme conveyed (as did Circumciſion to* Abraham) *a ſuperaddition of further grace, to what they had extraordinarily received: But to their Children Baptiſme conveyed (as did Circumciſion to* Iſaac) *the firſt ſeeds of grace, and regeneration: Adde this, that the Faith of the Parent is ſufficient to qualifie the child for Baptiſme, yea, for the grace of Baptiſme; the childe I ſay, in whom as yet corruption of nature, being ſcant active, calleth for no act of perſonall grace to remove the barre of guilt: polluted he is, but by the act of another, not by conſent of his own; therefore the faith of the Parent ſufficeth to procure for the childe the Sacrament, and the benefit thereof.* Yea, and let me alſo add, That the right qualification of Godfathers and Godmothers, is here alſo to be regarded; as is formerly ſhewed in anſwer to the exceptions taken againſt Interrogatories: where alſo is ſhewed how the profeſſion of Faith and repentance is performed.

See M. T. Bedf. Treat. of the Sacr. pag. 192.

But you go on, and tell us that they be the Infants of the Elect only which are undoubtedly ſaved, by virtue of Gods everlaſting co-

covenant of Grace: and yet not theſe neither, though born of ſuch parents as you ſpeak off, except they alſo be in the number of the Elect. In which, this is granted; that it is by virtue of Gods covenant with the Parents, that Infants have right of title or intereſt to baptiſme, which at the firſt they were admitted unto, even as ſoon as ever their Parents being converted, were baptized. For, in this, the proceeding of the Converts was ſurely ſuch when the Apoſtles baptized whole houſeholds, as when the covenant, and what was thereupon commanded concerning Circumciſion, was made with *Abraham*. The covenant is made, and no ſooner made, but he with all the males in his houſe were circumciſed, young and old. So doubtleſſe no ſooner was the covenant of grace ratified betwixt God and the Parents by baptiſme, but preſently their Children or Infants of the ſame family are accounted holy and Baptized. It is plain and evident, that unto thoſe to whom Saint *Peter* preached, in the ſecond chapter of the Acts, and bad them repent and be baptized, he ſaid *The promiſe is made to you and your Children.* Nor doth Saint *Paul* but alſo teach the ſame unto the Gentiles, in the firſt Epiſtle written to the Corinthians, the ſeventh chapter, at the fourteenth verſe. And where the means is alike to all, Gods Election which you ſpeak of, appears not to be but according to his foreknowledge of the effects of his means graciouſly and of meer mercy offered to us. For though many be called, yet few are choſen; becauſe all the called of God are not found with their wedding garments on, they do not make their calling and Election ſure. But to be ſo ſearching as to put a difference among Infants, who can no waies hinder the efficacy of this Sacrament, or bar themſelves of the benefit or fruit thereof, is more then you are able how to manifeſt. For though many of the Elect, that are now Saints in heaven, have brought forth children that are reprobates and damned ſoules in Hell: yet if they had done well, the Scripture tels us they had been accepted; as is particularly inſtanced in one of them whom you have mentioned, namely *Cain*, *Gen.* 4.7. And if hereby you think it followeth, that Election is not untill after Vocation: then for your further ſatisfaction, I muſt tell you, that in reſpect of Gods purpoſe and decree, Election is granted to be before the foundation of the World; but not *re ipſa*, not ſo in very deed. For both his Election and Calling to the Kingdome of Grace, and out of thoſe his Election of ſome to the Kingdome of Glory, is according to his eternall purpoſe; yet not actuated, but in time,

Act. 2. 39.

1 Cor. 7. 14.

1 Pet. 1. 10.

time, neither the one nor the other: Not the one, for *I will call them my people which were not my people, and her beloved which was not beloved*: Not the other, for *When the King came in and saw one there which had not on a wedding garment, he commanded him to be bound hand and foot and cast into vtter darknesse*; To which action declared by that Parable, our Saviour presently subjoyns this saying, *For many are called but few are chosen.* Where note I pray you, that they are actually elected who are found to have the wedding garment on, walking like Children of the light which they received by their Election unto grace, and do so come under the use of the means and are benefitted thereby, as that they make their Calling and Election sure: for such as these, are undoubtedly cloathed with the robe of Christs righteousnesse; they have put off the old Man, and by a true and a lively Faith (which by the means afforded them is wrought in them upon their submission and applying thereunto) they have put on the New: Christ dwells in them; yea, their life is hid with Christ, and when Christ who is their life shall appear, then shall they also appeare with him in glory. *Colos.* 3.3,4.

Rom. 9.25. Hos. 2.23. Mat. 22.11,13. Mat. 22.14.

And then next, as for that of *Ishmael*; It is true that he was the sonne of *Abraham*, as well as *Isaac*; but that he was damned, is more then I dare determin: especially seeing when *Abraham* prayed unto God, that *he might live in his sight*; the Lord gave him answer, *That as concerning Ishmael, he had heard him.* If you say that this is meant only in regard of his temporall prosperity, then must it be also granted, that he is cast out of *Abrahams* house, and *differenced from *Isaac*, not because he was a Reprobate (as you would have him) but because he might not be heire with *Isaac*. For, *Cast out the bondwoman and her Sonne: the Sonne of the Bondwoman shall not be heire with the Sonne of the Freewoman*, *Gen.* 21.10. All which comes to one and the same, and doth either way make well against you.

Gen. 17,18,20.

Aliud nihil erat, quam reprobari à typica illa hæreditate terræ Canaam, quam Isaaco Deus assignabat.

And last of all, as for that which you have concerning *Jacob* and *Esau*, how that God loved the one and hated the other; there be them who think that it may be taken as if it should be said, *He loved the one lesse then the other*: and not as if it were absolutely meant of an hostile hate, or of an hatred to damnation; but of a negative hatred, which in this seems to be no other thing then a posthabitation concerning the land of Promise, and a deniall of the priviledges belonging to the birthright; whereby the one is preferred be-

before the other. For as *Scharpius* mentions in his *Sympsamis*, *Odium duo significat*; *Primò, affectum amori contrarium, vel hostilem animum, quo erga* Esauum *Deus affectus non fuit. Secundo significat aliquid in re aliqua negligere & alteri postponere; ita Deus* Esauum *odio habuit, cum illi* Jacobum *prætulit, &* Esauum *extensus pra* Jacobo *neglexit, ut ad illum (licet primogenitum) ne jus primogenituræ, nec promissi terræ Canaani, nec origo Messiæ secundum carnem pertinuerit.* A like phrase of speech is in *Deuteronomy* (chap. 21. 15.) where the words are concerning a man with two wives, the one whereof he is said to hate, the other to love; and this because the one was lesse loved then the other: for so we are taught in the 29 chap. of *Genesis*, at the 30, 31 verses, even concerning *Rachel* and *Leah*, the two wives of *Jacob*. After the same manner likewise are those words of our Saviour Christ to be understood, in *Luk.* 14. 26. where he saith, that *If any man come to me, and hate not his Father and Mother, &c. he cannot be my Disciple.* Thus our Saviour: Now we know that a man is bound to honour his Father and Mother, to love them and not to hate them: and yet he that shall love either Father or Mother more then Christ, is not worthy of Christ, *Matth.* 10. 37. And thus doth one place explain another.

But howsoever the meaning be; that what you mention is not to be referred precisely to the particular persons of *Jacob* and *Esau* (whereupon you loose that you strive for) is plain enough. First, because Gods Oracle to *Rebecca* was concerning two Nations, *Gen.* 25. 23. where the words be these, *And the Lord said unto her, two Nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger then the other people: and the elder shall serve the younger. Duæ gentes, non in scipsis, sed in suis patribus; secundum Prophetiam quoque ipsius* Isaac, *quando Minorem pro Majore benedixit.* And secondly, because the Prophet *Malachy* declares the same; nay, he shews the accomplishment thereof in the *Israelites* and *Edomites*, the one whereof were discended of *Jacob*, the other of *Esau*; *Malach. chap.* 1. The Paraphrase whereof, is as followeth. *Ecce populus Israeliticus, ex Jacobo oriundus, populus iste est, quem singulariter dilexit Deus quippe qui ex mera dilectione & gratia terram promissionis, melle & lacte fluentem,* Abrahamo & Isaaco *olim promissam, velut hæreditatem possidendam dedit: Populus verò Edomeus ex* Esau *progenitus, populus iste est, quem Deus amore isto singulari complecti & favore tam prolixo adjuvare noluit, quippe cui horrida & inculta loca, montes Seir vastos saxosos, de-*

desertosque, & cum fertili ista terra promissa minime conferendos, habitandos dedit, ut servilis horum, filialis istarum conditio, juxta praegressum de illorum capitibus oraculum, clare elucesceret. And was it not, that out of both these, Saint *Paul* cited that which you have aymed at? and in Saint *Pauls* Epistles are some things hard to be understood, as Saint *Peter* tels us, 2 *Pet.* 3.16. Wherefore let me advise you, not to be rash in citing from thence things hard to be understood: nor come with things obscure, against what is elsewhere plain and manifest; for then you will neither benefit your self, nor truly instruct others. *The elder shall serve the younger*: understand that, not of the persons of *Esau* and *Jacob*, for *Esau* never served *Jacob*; but of the two* Nations which were to come of them, as the words of God declare; which said not to *Rebecca*, *Two men*, but *two Nations are in thy womb*. And then whereas the Apostle presently subjoyneth, Jacob *have I loved*, *but* Esau *have I hated*, it is not to be taken as if it were spoken before the children were born, as was the former Oracle: for this was said many ages after by the Prophet *Malachy*, and spoken likewise not of two men, but of two people, as in the said Prophet is apparent. Besides the very phrase of speech declareth that this was not (as the other) spoken before the Children were born: for then it had not been in the Preterperfect, but in the Future tense: So that all the reference which this can have unto the former, is but to shew how Gods purpose took effect in preferring the Nations which came of *Jacob*, before the people which came of *Esau*, which he terms love and hatred, and is found to be so in the sence already mentioned.

** Major populus serviet Minori, id est, Primogenitus populus haeres non erit terrae Canaan, sed secundogenitus. Propositum enim Dei erat, vocare semen quos & quales vult.*

But whereto serve those examples, if they be not to shew that God irrespectively decreed to save the persons of some of them in particular, and absolutely in particular, according to the Councell of his will, to damn the others? Verily, he that shall read the Scriptures, and find it* written that God would not the death of him that dyeth, would have all to be saved, and is not willing that any one should perish, will scarce be perswaded that God hath absolutely decreed any mans damnation: I answer therefore, Gods love to mankinde is such, that not only is the promise of Grace Universall, but also free, and taken by Faith alone: insomuch that the Apostle to the Romans plainly excludes all prerogative of the flesh and merit of workes, and concludes that every one who believes shall not be ashamed. For there is no difference between the

*Ezek. 18 32. & ch. 33.11. 1 Tim 2.4. 2 Pet 3.9.

the Jew and the Gentile; For he that is Lord over all, is rich unto all that call upon him. And hereto ſerve thoſe famous Types and Heads of Nations which he propoundeth, when he brings in the ſonnes of *Abraham* and of *Iſaac* already mentioned: which types (as *Hemmingius* ſpeaketh) are to be fitted after this manner, viz. that in certain commodities belonging to this life, all which are born of the ſeed of *Abraham* and *Iſaac*, are not reckoned for their ſonnes: Much leſſe in things ſpirituall are they accounted as ſons, who draw their originall from thoſe holy Fathers. Wherefore, even as in profits and priviledges belonging to this life, they only are reputed the ſonnes of whom the holy Patriarchs had the promiſes: So in things Spirituall, they only are to be reckoned as ſons of *Abraham*, whoſe faith is in the free promiſe; and not thoſe who exult and ſwell by reaſon of the Prerogative of the fleſh, as did the carnall Jews whoſe rejection he theweth to be juſt, notwithſtanding they could ſay we have *Abraham* to our Father.

Hemming. Syntagm. capit. De Prædeſtinat. fell 32.

"Similiter nunc propoſitum hoc Dei manet, quo Judæos legem præfracte ſectari volentes, licet illi præferri debere videantur Gentilibus, ſemen vocare non vult, ſed omnes & ſolos eos, ſive Judæi ſunt, ſive qui Evangelio filii ejus credunt, etſi hi illis deteriores & indigniores eſſe videantur.

DIALOGUE.

Gent. *This errour you ſay is in the Rubrick, what is in the Chatechiſme?*

Min. In the Catechiſm it is affirmed, that Chriſt hath redeemed all Mankind. The truth is, that Chriſt came into the world, not to redeem all Mankind, but the Elect only; therefore the Evangeliſt Saint *Luke* ſetting forth the Genealogy of Chriſt, beginneth from *Joſeph* and aſcendeth to *Adam*, and from *Adam* doth deſcend to *Sheth*, who was the firſt of Elect that was born after the death of *Abel*, and maketh no mention of *Cain*, nor of any of his poſterity. And Saint *Matthew* beginning from *Abraham*, and from *Abraham* deſcendeth to *Iſaac*, and from *Iſaac* to *Jacob*, and maketh no mention of *Iſhmael* nor of *Eſau*, nor of any that came of them.

Alſo our Saviour Chriſt ſaith, that he gave his life a ranſome for many, *Matth.* 20. 28. and that his blood was ſhed for many, *Matth.* 26. 28. He doth not ſay, that his blood was ſhed for all mankind, but for many, that is, for the Elect only, who are many, though but few in compariſon of the multitude that are Reprobates.

ANSWER.

When our Church teacheth her Children to ſay, *I believe in God the ſonne, who hath redeemed me and all mankinde*, ſhe hath reſpect to the ample latitude of the merit of Redemption wrought by *Jeſus Chriſt*; which is ſuch, and ſo large, as that it extends it ſelfe to all: it excludes none, but hath ſatisfied Juſtice, and made a way for all men to attain unto mercy. For if God be not willing that any one ſhould periſh, as Saint *Peter* ſpeaketh; but that all men ſhould be ſaved, as Saint *Paul* to *Timothy* declareth: then ſurely the Son of God, who came to ſeek and to ſave that which was loſt, and to do the will of his Father, laid down his life in common for all, that thereby a way might be made for all to attain unto mercy. Chriſt indeed gave his life for his ſheep, and laid it down for his friends, but not for them only: For *He is the propitiation for our ſinnes, and not for ours only, but for the ſins of the whole world*, 1 *Joh.* 2.2. And well might he ſay *he gave his life a ranſome for many, and that his blood was ſhed for many, who ſhed his blood for all, and gave himſelfe a ranſome for all*, 1 *Tim.* 2.6. Nor do we but read, that *Judas* was one of them to whom Chriſt ſaid, *My blood is ſhed for you*, *Luk.* 22. 20. and yet *Judas* was a Reprobate. To which agreeth that of Saint *Peter*, concerning ſome who ſhould bring in privily damnable Hereſies, *even denying the Lord that bought them*, 2 *Pet.* 2.1. And again ſaith another ſcripture, *Of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was ſanctified, an unholy thing, and hath done deſpite to the ſpirit of Grace?* *Hebr.* 10. 29. And in the ſecond chapter of the ſame Epiſtle, the Apoſtle ſaith expreſly, *But we ſee Jeſus, who was made a little lower then the Angels, for the ſuffering of death, crowned with glory and honour, that he by the grace of God ſhould taſte death for every man*; And again, *The Lord* (ſaith the Prophet) *hath laid on him the iniquity of us all*, *Eſa.* 53.6. And I (ſaith Chriſt) *if I be lifted up from the Earth, will draw all men unto me*, *Joh.* 12.32. And in the 2 Corinth. 5. 14. *Chriſt dyed for all.* And in *Tit.* 2. 11. *The grace of God that bringeth Salvation, hath appeared to all men.* And in *Rom.* 5. 18. *As by the offence of one, judgement came upon all men to condemnation: even ſo by the righteouſneſſe of one, the free gift came upon all men unto juſtification of life*: as our common tranſlation reads it.

1 Pet. 2. 9. 1 Tim. 2. 4. Heb. 2. 9.

And will you, notwithſtanding all this, deny that the price paid by Chriſt, was not paid for all, nor made for all? The truth is, that it hath not been beneficiall to all: and in that reſpect our Saviours words are manifeſt, *that he ſhed his blood for many.* And ſo the Apoſtle likewiſe meaneth; expreſly declaring, that *we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe,* 1 Tim. 4. 10. you ſee then that God excludes none, but thoſe that exclude themſelves by unbeliefe. For though Chriſt hath not gained all, yet nevertheleſſe he hath dyed for all; as *Chryſoſt.* ſpeaketh. He hath done that which was his part to do: if therefore others will not doe that which is theirs, they muſt (notwithſtanding Chriſts death) be damned. *Ideo paſſus eſt, ut tolleret peccatum Mundi. Si quis autem in Chriſtum non credit, generali beneficio ipſe ſe fraudat: ut ſiquis clauſis feneſtris radios ſolis excludit,* ſaith Saint *Ambroſe*: That is, *Chriſt therefore ſuffered that he might take away the ſinne of the world. But if any one believe not in Chriſt, he defrauds himſelf of that generall benefit: as any one, by having his windows ſhut, excludes the light of the Sunne. In medio Templi miſericordia eſt, non in angulo aut diverſorio: In communi poſita eſt, effertur omnibus, & nemo illius expers niſi qui renuit,* as ſaith Saint *Bernard* which is as if he ſhould ſay; *Although Chriſts merits are common to all, and that he keeps open houſe to all commers; yet thoſe only have full benefit by them that lay hold upon him.* God loved the World indeed when he gave his only begotten ſonne: howbeit, they only ſhall not periſh but have life everlaſting, who believe on him, *Joh.* 3. 16. So then, that Chriſts precious blood hath greater efficacy or force in ſome then in others, is not the fault of him who did ſo well impart it, but of them who do ſo ill imploy it. And ſo, all this while, no error in our Common Catechiſme.

Chryſoſt. in Rom. 14.

Ambr. Serm. 8. in Pſal. 118.

Bern. Serm. in purif. pag. 101.

Dialogue.

Min. *It is alſo affirmed in the Catechiſme, that we are made the Children of God in Baptiſme. The truth is, that whoſoever is not a childe of God before he be baptized, ſhall never be a childe of God, becauſe all that are the children of God, were (before the world was) made the children of God, by virtue of Gods eternall decree of Election.*

Answer.

This is anſwered before: and therefore, to avoid prolixity and repetition, I ſhall juſtly paſſe it over.

Di-

Dialogue.

Min. *It also affirmeth, that there are two Sacraments generally as necessary to salvation; intimating that the Sacraments are necessary to salvation, so as if a childe dye before he be baptized, he shall be damned, which is the cause that Midwives, do take upon them to Baptize. Intimating also, that there are more Sacraments then two; therefore it is written in the Rubrick *before the Communion, that every Parishioner shall communicate thrice in the year, and also receive the Sacraments; meaning the five Popish Sacraments: For there are none other.*

* You would say, after: if you cared to relate things aright.

Answer.

We teach indeed that Christ hath ordained in his Church, two Sacraments only as generally necessary to Salvation, *viz.* Baptisme and the Supper of the Lord; and will you be he that shall blame us for it? These two, are said by the Ancients to flow out of Christs side, when hanging upon the Crosse for us, the souldier with his speare let out from thence Water and Blood, *Joh.* 19. 34. It is therefore said, that *This is he that came by Water and Blood even Jesus Christ; not by Water only, but by Water and Blood*, 1 *Joh.* 5. 6. And will you be he which shall not grant these two legitimate and true born Sacraments to be *generally necessary to Salvation?* Why then are they not left, either to be used, or not to be used, *ad placitum*, as every one pleaseth? The Scripture I am sure grants no such freedome: for generally and in ordinary they are necessary, and so commanded. If therefore the Spirit doe convey grace to any without the use of the Sacraments, this is to be accounted extraordinary; no man in common is to rely upon it, but to use the ordinary meanes which Christ hath appointed. For what is sometimes done *ex parte Dei*, on Gods part, in cases not of wilfull neglect or contempt, but in cases of desire when the want proceeds from inevitable necessity, is not to be reckoned *ex parte nostra*, or by us, enough at other times to rest upon. Understand then this phrase, *generally necessary*, to be as much as commonly and in ordinary.

And as for the moreneſse, or super-duality of the Sacraments, which you say is here intimated: we answer, that in a large signification there may be, not only seven, but many Sacraments; but strictly and properly no more then these; only two, and true Sacraments.

If our Church teach otherwiſe, then ſpeak and ſpare not: till then be ſilent, and ſpare your breath to coole your broath; for there, it may be of more uſe then it can be here; eſpecially if you could but remember what is delivered in that Homily which declareth, that Common Prayer and Sacraments ought to be adminiſtred in a known tongue. This is all that I ſhall need to ſay; your ſcruple is cleared farre enough.

Dialogue.

Min. *It affirmeth alſo, that Godfathers and Godmothers doe promiſe and vow three things; firſt, that the Infant ſhall forſake the Devill and all his works, the pomps and vanities of the wicked world, and all the ſinfull luſts of the fleſh; Secondly, that he ſhall beleeve all the Articles of the Chriſtian Faith; Thirdly, that he ſhall keep Gods holy will and commandements, and walk in the ſame all the dayes of his life; which no man is able to doe of himſelf.*

Answer.

Here is nothing more then what we have had before, excepting a word or two about the keeping of Gods commandements, which you ſay no man is able to doe of himſelfe. And doth not the very Catechiſm alſo teach the ſame, in the queſtion next before the Lords Prayer? you are blinde, ſure; elſe you might have ſeen it. Let me therefore intreat you to look better about you, and although you cannot ſee wood for trees, be not (good Sir) angry at it.

Dialogue.

Min. *The truth is, thatt the Godfathers and Godmothers, doe neither promiſe nor vow, that the infant ſhall doe theſe things.*

Gent. What then do they?

Min. *They do nothing, but counterfeit the Infants voyce, as if he were a conjured Ghoſt within every one of them, ſpeaking and ſaying, that he doth all theſe things.*

Answer.

This of the conjured Ghoſt pleaſeth you (ſure) very mightily, as well as that other of the witch, which you have mentioned, more then once: but harp on; The ſtring which you harp ſo much upon,

on, will break at laſt, and helpe but little, although for the preſent it may be uſed by the Minſtrels of your own ſect, to make the ſimple dance.

Dialogue.

Gent. *Are there any other things that do offend and diſcourage the people from comming into the Church till ſervice be all read?*

Min. Yes.

Gent. *What are they?*

Min. They are the perverting of the meaning of the holy Ghoſt, in many places of the Pſalmes, Epiſtles, and Goſpels, by putting in, and leaving out of words, and alſo of the meaning of our Saviour Chriſt in many places of the Revelation.

Gent. *Wherein is the meaning of the holy Ghoſt perverted, by putting in and leaving out of Words?*

Min. In the Pſalm 106. 30. *Phineas* prayed, *are put in for*, *Phineas* executed judgement. *Pſal.* 105. 28. Not obedient, *are put in for* not diſobedient. *Pſal.* 125. 3. *theſe words*, The rod of the ungodly commeth not on the lot of the righteous, *are put in for* reſteth not on the lot of the righteous. In the Epiſtle on * munday in Eaſter week, *theſe words*, Iſrael remembred *are put in*, for he, that is, God remembred. To make mention of all the places in the Pſalmes, Epiſtles and Goſpels, would be too tedious.

* *You are deceived: it is in the Epiſtle on the Munday before Eaſter.*

Answer.

I verily think, that if what you here mention, had been a thing of moment, it had been amended when it was urged in the Conference at *Hampton* Court, where ſo judicious a King (as our late King *James* of bleſſed memory) heard all the grievances which then were brought: among the which, this in particular was one. And verily, this is certain, that words in the Originall do many times admit of a diverſe and doubtfull reading, and may indifferently be taken either the one way or the other: as is eaſie to inſtance, even in one of thoſe Scriptures which you have mentioned. For whereas you ſay Phineas *prayed*, are put in for Phineas *executed judgement*; I anſwer, the originall word in that very text, hath diverſe ſignifications, and is therefore tranſlated diverſly: for in the Septuagint it is, Phineas *did propitiate or pacifie God*: in the Chalde, *he prayed*; And in later ones, it is tranſlated, *He executed judgement.*

And as for the next, if it cannot be answered with the like facility, then that which followeth may: for whereas the words are barely turned, *The rod of the ungodly commeth not on the lot of the righteous*; you can but open the meaning, and say *That it commeth not, so as to rest or abide upon it*; and yet commeth nevertheleſſe.

After this you tell us of another pervertion, in the Epiſtle on Munday in Eaſter week, where theſe words, *Iſrael remembred*, are put in for *He*, that is, *God remembred*. But ſhall I tell you, there is no ſuch thing at all in that Epiſtle: you doe but dream ſure, or take your wares upon truſt; it had been elſe in the Epiſtle on the Munday before Eaſter, where we read indeed, thus: *Yet remembred Iſrael the old times of Moſes*: which (as you ſay) ſhould be *He*, that is, *God remembred*. This is your gloſſe; and yet the *Geneva* noteth, that the word *Hee* hath relation to the people of Iſrael, who being afflicted called to remembrance Gods benefits, which he had beſtowed upon their Fathers in times paſt: which is alſo the way that is taken in our tranſlation uſed in the Service-book, both in this and in ſome ſuch other paſſages as are either doubtfull, or ſtand in need of explanation, which are rather rendredin a mean between the liberty of paraphraſis & literall rigor, of an obſcure tranſlation, then otherwiſe; and hath ever been judged the fitteſt for publike audience, witneſſe the practiſe of all Nations, *Greeks*, *Latines*, *Perſians*, *Syrians*, *Æthiopians*, *Arabians*, as *Hooker* noteth.

And ſo alſo for that other [*of not obedient*, *& of not diſobedient*] it is much after the ſame manner: & tranſlated as S. *Mathew* once tranſlated a place out of the Prophet *Micah*: For in *Mic.* 5. 2. we read that *Bethlem* was the leaſt, *Minima exiſtendo in ducibus Jehuda*: and yet in *Matth.* 2. 6. we finde it turned, *Thou Bethlem not the leaſt*; the one regarding the quantity of the place, the other the dignity. So in this of the Pſalmiſt, *They were not obedient* is true, if it be applyed to *Pharaoh* and the Ægyptians: although not of ſuch an exact truth as the very letter of the originall verity may import, by referring the ſpeech to *Moſes* and *Aaron*, as the moſt doe; or to the Signes wrought in Ægypt, as *Junius* doth; For then the righter reading is, *They were not diſobedient*. So that you ſee, both upon what ground this reading ſtandeth; and upon what ground it may be altered, if authority think fitting ſo to doe, unto whom I leave it.

Dialogue.

Gent. *You ſaid, that the Service-book doth pervert the meaning of Chriſt in diverſe places of the Revelation, I pray you ſhew me ſome of thoſe places.*

Min. The fourteenth Chapter is appointed to be read on *Childermaſſe* day, after a Popiſh manner, for an Epiſtle, of purpoſe to pervert the meaning of Chriſt.

Answer.

What an uncharitable and a raſh accuſation have we here? I think that unleſſe the Devill himſelf ſhould interpret intentions, a worſe interpretation could ſeldome have been hatched.

Dialogue.

Gen. *What was the meaning of Chriſt in that Chapter?*

Min. The meaning of Chriſt in that Chapter, was, and now is, to ſhew, that in time of greateſt perſecutions, when the heathen perſecuting Emperours, and after them the Popes did rage moſt againſt the Chriſtian Religion, and profeſſours thereof, Chriſt had his * Church (though inviſible) 144000. preſerved by him, and kept chaſte and undefiled * with ſpirituall fornication of Idolatry.

* In his Church, I think you mean: elſe there will be ſcarce ſence in the words.

* This (*with*) I think you meant (*from.*)

Answer.

Theſe 144000 were the particular true members of the Church militant in the daies of Antichriſt, ſet down in a myſterious number not eaſie to be underſtood: and were (without queſtion) that ſeed of the woman mentioned, chap. 12. 17. with whom the Beaſt ſhould make war, chap. 13. 7. yea theſe were all thoſe faithfull people of God, who from the beginning of Antichriſts reign (which began about the year of our Lord 606, as is not improbable) profeſſed the truth, even untill the daies of the Reformation of the Church afterwards mentioned; at which time theſe firſt fruits, day by day, were more & more increaſed, yea, theſe being contemporary with the beaſt, do plainly teach, that God had many thouſands of his true worſhippers, even in the darkeſt daies of the great *Antichriſt*, when

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there seemed very few or none remaining: For the Papacy creeping in, was like a botch or filthy soare, by which the faire face of the woman, in Chapter the twelfth, was over spread. The heathen persecuting Emperours were before this, even whilest the said woman, glorious in the Primitive times, was cloathed with the Sunne, Crowned with a Crown of twelve Stars, and trampled the Moon under her feet. Nor doth this but likewise seem to be parallell to those dayes of *Elijah* when there were 7000 scattered throughout the tribes of Israel, who were unknown: For so in these times there were many thousands, some in one Country, some in another, who did distaste the Idolatries & Superstitions of *Rome*: and with these the Lamb was present. Wherefore from hence we may easily give answer to that question, which the Papists, to no purpose, have often urged again us, saying; *Where was your Church before* Luther? It was amongst them like an handfull of wheat in a Mountain of chaffe. For this place (as in the 12 chapt. before) teacheth, that the Church hath had her latency, and yet was not extinguished no more then the Sunne when he is hid by the covering of some darke or thick cloud. For look by how much the want of sincerity, and increase of the Popes usurped tyranny prevailed, by so much was the Orthodox Church (being true professours of the primitive purity) obscured; and in respect of a greater multitude) so suppressed and clouded over, that a man would think there were scarce any such to be found at all. But true it is, they were but respectively invisible: and therefore persecuted by the Popish faction, through whom their faith was not seldome sealed with blessed martyrdome. And this chiefely is all that is meant by the latency of the true Church, and flying of the woman into the wildernesse.

Dialogue.

Gent. *How is the meaning of Christ perverted?*

Min. By misapplying that to Children slain by *Herod* which was written of Christians persecuted and slain by the heathen persecuting Emperours and Popes.

Gent. *Why doth the Pope pervert the meaning of Christ by misapplying that to the Children slain by* Herod, *which was written of Christ and his Church persecuted by the heathen Emperours and the Popes.*

Min.

Min. The Pope and ſo many of our Lord Biſhops, as are popiſh, doe pervert the meanning of Chriſt, by cauſing that chapter to be read on Childermaſſe day, of purpoſe to keep weak Chriſtians in blindnes, ſo as they ſhall not be able to give an anſwer to the Papiſts when they ſhall aske them, where their Religion and Church was an hundred years a goe, before *Martin Luthers* time.

ANSWER.

Here's ſtill more of your little charity: but me thinks you rather might have ſaid, that as 144000. were ſeen ſtanding with the Lamb upon mount Sion; ſo the bleſſed Innocents, as on this day murthered by cruell *Herod*, were witneſſes to the Lamb, not by ſpeaking but by ſuffering for Chriſt, and ſo both his name and his Fathers name were written in their foreheads; and their voice was like the ſound of many waters, and as the voice of a great thunder, becauſe *in Rama was there a voice heard, lamentation, weeping, and great mourning*: and their crying was a ſong, a dolefull ditty to their Parents eare, *Rachel weeping for her Children, and would not be comforted becauſe they were not*, but yet a pleaſant and pretious ditty in Gods eare, ſo ſweet as the voyce of *Harpers harping with their harps*. Nor was this their ſighing but as a new ſong, becauſe they were the firſt fruits of Martyrs unto God. They may be alſo ſaid to follow the *Lamb whitherſoever he went*, becauſe as the Lamb was white and ruddy; ſo they were white in their innocency, being Virgins in their chaſtity, without any guile in their mouth, or guile in their life: but in reſpect of their blood-ſhed for the Lamb, they were bloody, red and bleeding. Cant. 5. 10.

So then you ſee, that although the Epiſtle was Hiſtorically true in what was afterwards, as in the former anſwer I have explained: yet fit to be read on that day, which you call Childermaſſe day, in alluſion to what was then.

DIALOGUE.

Gent. *What other meaning had Chriſt in that Chapter?*

Min. His meaning was to ſhew that in his good time he would give a free paſſage, and good ſucceſſe to the Preaching of the Goſpell, as (thanks be to his holy Majeſty) it hath had in many kingdomes ſince *Martin Luthers* time, and ſhall have every day more and more.

ANSWER.

This which you now mention is well ſpoken, and not amiſſe. For true it is, that at the ſixt verſe, the ſecond part of the Chapter beginneth, wherein the downfall of Antichriſt is proclaimed by three preaching Angels; the firſt whereof is ſaid to fly through the midſt of Heaven, having an everlaſting Goſpell to Preach. By which and thoſe other Angels following, we are not to underſtand any cœleſtiall Angel in reſpect of the accompliſhment of this Propheſie; but rather ſome ſpeciall Miniſters of God, whom the Lord ſtirred up as his inſtruments to work a reformation in the Church. And yet I deny not but that Saint *John* ſaw the repreſentation of this (in that heavenly theater wherein his viſions were repreſented to him) in the ſeeming ſhape and perſon of a celeſtiall Angel: which was but to ſhew, that at the time appointed, God intended the accompliſhment of this and the like appearances, by ſuch inſtruments as were pre-ordained for the ſame purpoſe.

DIALOGUE.

Gent. *I am glad to heare this, I pray you goe on, to ſhew where the meaning of Chriſt is perverted.*

Min. On *Michaelmaſſe* day, the twelfth chapter, from the ſeventh verſe to the thirteenth, is appointed to be read for an Epiſtle, it being no Epiſtle, but a propheſie, &c.

ANSWER.

The *Corinthians*, you know, are termed *Pauls* Epiſtle written in his heart: an Epiſtle, for that they were in ſtead of an Epiſtle; as *Theophylact* obſerveth. So this Scripture, howſoever not an Epiſtle properly, may ſtand in ſtead of an Epiſtle. For the denomination given to this and other portions of Scripture, taken out of the Prophets, Acts, and Revelation, is retained in reſpect of the greater part which is taken out of the Epiſtles, and not becauſe they be in themſelves Epiſtles properly: which why it ſhould be quarrelled with, is more then needeth.

But you go on, and tell us *That it is a Propheſie of a battell fought in Heaven, between* Michael *and his Angels, and the Dragon and his An-*

Angels, and of the victory that Michael *and his Angels, had over the Dragon and his Angels; and of the casting of the Dragon and his Angels out of Heaven;* all which is true, and not at all to be denyed.

DIALOGUE.

Gent. *What is meant by Heaven?*

Min. By Heaven is meant, not the highest heaven, but the Church of Christ militant here on earth.

ANSWER.

Concerning this warre in Heaven, you speak well enough. For in respect of the vision seen it was shewed in that heaven or heavenly theater where Saint *John* saw the representation of these things, as I think need not be denyed; and not in heaven it self: For in heaven properly taken there is no fighting, the warfare of those who inhabite there is quite ended, they are all triumphant, they rest in joyfull peace. But in respect of the accomplishment, there is cause enough to grant that we are pointed either to the Church of God (which is a kinde of heaven upon earth) or else to that heaven whither the womans Childe was taken up, after his mother had brought him forth: for the Dragon (in the Imperiall Dragons, or heathen persecuting Emperours) raigned over the Church till then, I mean till *Constantine* subdued them; who hanged up on high over the gates of his Palace, a Table wherein was painted a Dragon, which lay thrust through with a dart, under his own and his subjects feet.

DIALOGUE.

Min. *By* Michael *and his Angels are meant Christ and his true followers, especially the faithfull Preachers of the Gospel.*

ANSWER.

This is also reasonably well expounded; but not full enough: For the accomplishment it selfe sheweth, that *Constantine* is chiefly to be comprehended amongst those of *Michaels* Angels, who fought with the Dragon and his Angels; as (if I were to write purposely of these things) I could shew at large.

Dialogue.

Gent. *What is meant by the Dragon and his Angels?*

Min. By the Dragon and his Angels are meant the Devill, and the heathen perſecuting Emperours, and the Popes.

Answer.

Not the Popes: for this was a viſion of what was done before their times. The viſion which belongs to them, is in the next chapter: and in the account of times came not in thus ſoone. In the reſt you ſpeak right enough: For though that old Serpent which is called the Devill and Sathan, be the Dragon primarily; yet nevertheleſſe the inſtruments of his fury are ſecondarily termed Dragons too, as well as he: for which we may ſee the Scriptures, in *Jer.* 51.34. *Ezek.* 29.3. *Pſal.* 74.13,14. *Eſa.* 27. 1. *and chap.* 51.9.

And ſo alſo for his Angels, not onely the infernall Hags of Hell are meant, but even the wicked men who were of his ſide, and helped to fight againſt the truth: for which we may likewiſe ſee the Scriptures, in *Pro.* 17. 11. *Revel.* 2.10. *and chap.* 9.14.

Dialogue.

Gent. *What is meant by the Battell?*

Min. By the battell is meant perſecutions raiſed by the heathen perſecuting Emperours, and the Popes, and the popiſh Princes, againſt the Chriſtian Religion and the profeſſors thereof.

Answer.

You extend again the Viſion too farre, in bringing it down ſo low as the Popes and popiſh Princes: For it is a Propheſie of a warre begun and finiſhed before the Dragon went forth to make warre with the remnant of the womans ſeed; which warre was indeed in the dayes of Antichriſt, and is found to have relation firſt of all to thoſe cruell warres of the Beaſt againſt the *Albigenſes* and *Waldenſes*, together with all ſuch as were (if any were) called by other name profeſſing the true worſhip of Chriſt, and hath hitherto continued ſtill againſt the Saints, both in Martyrdomes, Inquiſitions,

ons, Maſſacres, and the like: but the horns of the beaſt falling from him by degrees, ſhall at the laſt give an end to this warre; and being become partners with the Saints (as many of them already are) ſhall turne their forces againſt the Beaſt, as in the 17. Chapter may be ſeene. And for your better inſtruction, you may ſee it in the end of the 12. Chapter, how that S. *John* ſaith, he ſaw the Dragon ſtanding upon the Sea-ſhore, or upon the ſand of the Sea; which was not onely a good while after the Battell that he had with *Michael*, but was alſo for the raiſing up of the Beaſt to doe that which you here mention to be done by the Popes and Popiſh Princes.

DIALOGUE.

Gent. *What is meant by the victory that Michael and his Angels had over the Dragon and his Angels?*

Min. By the victory is meant the victories that Chriſt gave to *Conſtantine* the Chriſtian Emperour; and that he hath, doth, and daily will give to Chriſtian Princes fighting his battell againſt Antichriſt and his partakers, and to the faithfull Preachers againſt falſe Teachers.

ANSWER.

Here ſtill you faile, by carrying the accompliſhment lower then the dayes of *Conſtantine*. The ſucceſſe of Chriſtian Princes againſt Antichriſt, and of faithfull Preachers againſt falſe Teachers, belongs to other viſions, and cannot be here intended, unleſſe you had the faculty of making one thing ſerve for all purpoſes.

DIALOGUE.

Gent. *What is meant by the caſting the Dragon and his Angels out of heaven?*

Min. Thereby is meant the utter confuſion and overthrow of Antichriſt by the Spirit of Chriſts mouth, that is, by Preaching of the Goſpell, ſo as he ſhall be deprived of all dignity, and ſhall have no place in heaven, that is, in the Church of God, to domineere any more; as thankes be to God, the Arch-biſhop of *Canterbury* is deprived of all dignity, and ſhall never have any place againe in heaven, I meane in the Church of God, to domineere as he hath done.

ANSWER.

The further you goe, the more wrong ſtill in your interpretation. But was it ſo, that you could not have a fling at the Archbiſhop of *Canterbury*, except you ſtreine a Prophecy? You had better ſure have let him alone, then by a falſe gloſſe corrupt the text: for in this very paſſage you have done no leſſe, as is more then manifeſt; nor doe my former Anſwers but declare it.

DIALOGUE.

Gent. *Why is this Prophecy appointed to be read on Michaelmas day?*

Min. It is appointed to be read on Michael maſſe day, of purpoſe to pervert the meaning of our Saviour Chriſt, by miſ-applying to *Michael* and all Angels in the higheſt Heaven, the victory that Chriſt hath, and daily doth, and will (every day more and more) give to true Chriſtians, that doe follow him, fighting his battell againſt Antichriſt.

ANSWER.

Here is againe another ſmall dram of your little Charity: the accuſation is the ſame with a former; and the expoſition not agreeing with the ſcope of the Prophecy: For if you ſtudy the Revelation throughly, you will finde this to be a viſion of the Primitive times, and not to be extended ſo low as Antichriſt, or to the ſucceſſe of ſound Chriſtians fighting againſt him.

Beſides, as for the Churches meaning, you might have ſoberly judged this to be the meaning of the Church in ordering to have this Scripture read at the time appointed; That albeit Chriſt be figured and ſignified to vs under the type of *Michael*; yet even the Angell *Michael* is underſtood to have appeared in the viſion ſhewed to S. *John*, with an hoſt of other Angels fighting againſt the Dragon and his Angels, repreſenting thereby Chriſt with his heavenly Angels, and his ſervants on earth, to fight againſt the Devill with his Angels and wicked complices, and to prevaile againſt them; as was hiſtorically fulfilled in the dayes of *Conſtantine*, who with his ſouldiers did undoubtedly fight under Chriſts banner, and was incouraged thereunto by miracle, and thereby made Generall upon Earth of this holy warfare: for behold a bright Croſſe appeared in the

the Heavens about mid-day, with this inſcription on it, * *In hoc ſigno vinces, under this enſigne thou ſhalt overcome*: The truth of which miracle was confirmed to *Euſebius* by Oath, even from *Conſtantine* himſelf. And at the ſight of this, *Conſtantine* being admoniſhed of the Chriſtian Religion, ſuffered himſelfe to be taught in Chriſtianity, and had the Banners of his Souldiers proportioned according to the faſhion of the Croſſe, with two Greek letters (X and P) made upon them, which ſhould ſtand to ſignifie the name of Chriſt. After all which, when the warre was ended (the divine providence thus ordering theſe occurrences, that thereby we might learn the accompliſhment of this Propheſie) he took order that a table ſhould be hanged up on high over the gates of his Palace, wherein a Dragon was painted, which lay thruſt through with a Dart, under his own and his Subjects feet; as a little before I have already mentioned, and do now cite for my Authors, *Euſebius*, *Socrates* and *Theodoret*. *Euſeb. de vit. Conſt. lib. 3. cap. Socrat. lib. 1. c. 6. Theod. lib. 1. cap. 15.* In every of which places of the ſaid authors, the ſtory mentioned ſtands recorded.

* *Vide lib. 1. de vita. Conſtant. cap. 22.*

AND thus hitherto I have followed you ſtep by ſtep, and balked nothing which your pretious Dialogue hath afforded. You make a ſally next againſt new Orders, which becauſe they are upon their tryall, I paſſe them over: heartily wiſhing, that under the feare of hatching Popery, we may be better ſetled then to part with piety. For whileſt theſe things have been in queſtion, the ruder ſort are every day more and more irreverent. But the God of Heaven put it into the hearts of the high Court of Parliament to look into it, and to make the whole kingdome know that the Lord is King both of Heaven and Earth, and therefore more to be honoured then any King, nay then all Kings elſe: *The Lord is King* (ſaith *David*) *be the people never ſo unpatient: he ſitteth between the Cherubins, be the Earth never ſo unquiet.* [a] *Declare his honour unto the heathen: and his wonders unto all the people. For the Lord is great, and cannot worthily be prayſed: he is more to be feared then all Gods. As for the Gods of the heathen they are but Idols: but it is the Lord that made the Heavens. Glory and worſhip are before: power and honour are in his Sanctuary. Aſcribe unto the Lord (ob yee kindred of the people) aſcribe unto the Lord worſhip and power. Aſcribe unto the Lord the honor due unto his name: bring preſents and come into his Courts. Oworſhip the*

* *Pſal. 99. 1.*

[a] *Pſ 96 3,4,5,6, 7,8,9.*

the Lord in the beauty of holineſſe : let all the Earth ſtand in aw of him.
[b] Pſ. 122. 1. [b] I was glad when they ſaid unto me, let us go into the houſe of the Lord.
[c] Pſ. 93. 6. [c] Thy teſtimonies, O Lord, are ſure: Holineſſe becommeth thine houſe
[d] Pſal. 95. 6. forever. [d] O come, let us worſhip, and fall down, and kneele before the
[e] Pſ. 86. 8, 9, 10. Lord our Maker. [e] Among the Gods there is none like unto thee (O Lord) there is none that can doe as thou doſt. All nations that thou haſt made ſhall come and worſhip thee, O Lord: and ſhall glorifie thy name. For
[f] Pſal. 5. 7. thou art great and doſt wondrous things: thou art God alone. [f] I will come into thy houſe, in the multitudes of thy mercy: and in thy feare will
[g] Pſ. 63. 2, 3, 4, 5, 6. I worſhip towards the Temple of thy holineſſe. [g] My Soule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is, Thus have I looked for thee in holineſſe: that I might behold thy power and glory. For thy loving kindneſſe is better then the life it ſelf: my lips ſhall praiſe thee. As long as I live will I magnifie thee on this manner: and lift up my hands in thy name. My Soule ſhall be ſatisfied, even as it were with marrow and fatneſſe: when my mouth praiſeth thee with joyfull lips. [h] O thinke upon thy Congregation: whom thou
[h] Pſ. 74. 2, 3, 4, 5, 6, 7. haſt purchaſed and redeemed of old. Thinke upon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt. Lift up thy feet, that thou maiſt utterly deſtroy every enemy: which hath done evill in thy Sanctuary. Thine adverſaries roare in the middeſt of thy Congregations; and ſet up their Banners for tokens. He that hewed timber afore out of the thick trees: was known to bring it to an excellent worke. But now they breake down all the carved worke thereof: with axes and hammers.

All which being ſpoken by a man after Gods own heart, is of current weight, and without exception. I may therefore turn againe now to follow what is next in the Dialogue. And that which is next, is about the order preſcribed by the Church in the Viſitation of the ſick: in which becauſe you have ſome exceptions, the ſame with what we have heard from you already, in certain other paſſages, ſhall not here be again repeated.

DIALOGUE.

Gent. *What form of Prayer doth the Service-book preſcribe for ſicke perſons?*

Min. It preſcribeth no form to be uſed in the Church,

Gent. *What then?*

Min. The Miniſter muſt go to their houſes and ſalute them, as the Maſſe-Prieſt doth, ſaying, Peace be to this houſe, and to all that dwell

dwell in it; and when he is come where the ſick perſon is, he muſt kneele, &c.

ANSWER.

And why (I pray) doe you quarrell with this? Chriſt taught his Diſciples ſo to ſalute the houſe into which they entred, *Matth.* 10. 12, 13. and *Luk.* 10. 5, 6, 7. And may not the Miniſters ſince thoſe times doe the like, but be blamed for their labours? You fight with your own ſhaddow, and quarrell without a cauſe: as is moſt apparent. There be ſix duties of charity, of which our Saviour will ſpeak at the latter day; and to come and viſite the ſick is one of them, *Matth.* 25. 35, 36. Nor is it in the Miniſter, but even a work alſo of his office: And therefore, being ſent for, he commeth to pray with, inſtruct, comfort, and ſtrengthen the ſick party. For *Is any man ſick among you, let him call for the Elders of the Church, and let them pray over him*, *Jam.* 5. 14. This order then is not without a ſcripture rule.

But you have a further quarrell; and that's againſt our abſolving the ſick perſon from all his ſinnes, in the name of the Father, Sonne, and Holy Ghoſt. Why man, if it be done in the name of the bleſſed Trinity, it is not by any primary or originall power that is in our ſelves. For the Biſhops and Paſtours of the Church doe not forgive ſinne by any abſolute power of their own (for ſo only Chriſt their Maſter forgiveth ſinnes) but miniſterially, as the ſervants of Chriſt, and ſtewards, to whoſe fidelity their Lord and Maſter hath committed his Keyes. If you aske me how Chriſt came by this power, ſeeing none can forgive ſinnes but God, I anſwer, firſt that he had it by Commiſſion from God; it was a power given him by his Father: and ſo we reade, in Joh. 20. 21. Secondly, he had it through the Union of the God-head and Manhood into one perſon: For though it be true, that as he was God he had it of himſelfe; yet not ſo, as he was Man: For as he was Man he had it by virtue of the Union from God. Now this he transfers further: *Peter* had a promiſe that the Keyes of the Kingdome of Heaven ſhould be given; but this promiſe was not accompliſhed untill afterwards, not untill the day of Chriſts Reſurrection; whereupon we reade, in as plain words as may be, That *the ſame day at night, which was the firſt day of the weeke, and when the doores were ſhut where the Diſciples were aſſembled for feare of the Jewes, came Jeſus and ſtood in the midſt, and ſaid unto them*, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the Disciples glad when they had seen the Lord. Then said Jesus to them again, Peace be unto you: *As my Father sent me, so send I you. And when he had said that, he breathed on them, and said unto them, receive the holy Ghost. Whosesoevers sinnes ye remit, they are remitted unto them: and whosesoevers sinnes ye retaine, they are retained.* Joh. 20. 19, 20, 21, 22, 23.

When this promise was made to *Peter*, although spoken to him in particular, yet not with an intent to invest him solely in the thing promised, as even the sequel and accomplishment thereof fully proveth. Howbeit, because he by his Confession gave answere for the rest, and was the speaker for them, when Christ said, *But whom say ye that I am?* therefore doth Christ direct his speech to him againe in particular, who as he spake for them all, so he is promised the Keyes in the behalfe of them all; See *Mat.* 16. 15, 16, 17. 18, 19.

This then sheweth, that S *Peter* was indued with no more power then the rest of the Apostles; and therefore the Pope can claime no more then another Bishop: and in that regard our Ordination is lawfull and right, valid and firme, although we goe not over to *Rome* to fetch it: For so long as we have Bishops of our owne, consecrated and installed into their Office, as Bishops alwayes have been, there is no doubt or scruple to be made. Knowing therefore that when we take Ordination we also receive an holy and Ghostly authority, not only in having the word of Reconciliation, and dispensation of the Sacraments committed unto us, but also of binding and loosing, or of remitting and retaining sinnes; we may not suffer our Church to be defamed, nor the Ministers thereof to be accounted Antichristian. For hath our Saviour said, *Whose sinnes ye remit, they are remitted; and whose sinnes ye retain, they are retained*: and shall any mortall man deny it? His words are not, *Whose sinnes yee signifie to be remitted*, but *Whose sinnes yee remit*; which the Author of the *Practice of Piety* (no Papist sure) hath well observed. Nor is the same but granted by a distinction put between *declare* and *pronounce*: For, to declare is chiefly to shew Gods goodnesse towards penitent sinners, which every good Christian may doe, when he sees occasion, for the comfort of his brother according to the truth of Gods gratious promises: but to pronounce, is to give sentence as a Judge, in the name of him who hath the authority primarily in himselfe.

You speak of the key of Knowledge, and explaine it well enough; but

but that is not the ſole key of binding and looſing, and therefore not a thing which comes fully home to the purpoſe. Whenſoever therefore any ſick perſon, or burthened ſinner ſhall unboſome himſelfe to one of Gods miniſters, and ſhall heare him pronounce thus, *By the authority which Chriſt hath committed to me, I doe abſolve thee from all thy ſinnes, in the name of the Father, and of the Sonne, and of the holy Ghoſt*; then may the ſaid Sinner reſt aſſured that his ſinnes are forgiven him, and that God doth ratifie in Heaven what his Prieſt pronounceth on Earth. The like may be ſaid of one who for the preſent ſees not ſufficiently into himſelfe, but by the ſtriking of him with the terrours of the Law is brought to the full ſight of his wretchednesſe, and by the glad tidings of the Goſpell is raiſed up againe, and kept from deſperation, namely, That then God doth fully ſpeake peace unto his ſoule, when by the like Deputy he ſhall heare the like ſentence of abſolution.

Proteſtants (ſaith Biſhop *Morton*) doe greatly approve the uſe of private and voluntary confeſſion, when a man either ſuſpecteth the unlawfulneſſe of any action, or elſe when he groaneth under the ſenſible guilt of a troubled ſoule, and ſhall deſire the way of curing his diſeaſe, by the comfortable pronunciation of Gods pardon from the mouth of him who hath the commiſſion thereof from God. And in another place, *The power of Abſolution* (ſaith he) *whether it be given all or particular, whether in publike or in private, it is profeſſed in our Church: where both in her publike Service is proclaimed Pardon and Abſolution upon all Penitents, and a private applying of Abſolution unto particular Penitents by the office of the Miniſter; and greater power then this no man hath received from God*: thus he. Biſhop *Uſher* likewiſe againſt a Jeſuites Challenge, at the 109 page ſaith, *He hath done us open wrong in charging us to deny, that Prieſts have power to forgive ſinnes.* And he gives a reaſon irrefragable, as another great Scholar termes it, becauſe he mentions hereupon, that *The formall words which our Church requireth to be uſed in the Ordination of a Miniſter, are theſe; Whoſe ſinnes thou doſt forgive, they are forgiven; and whoſe ſinnes thou doſt retaine, they are retained.* The execution of which authority accordingly is put in practiſe in the Viſitation of the Sicke. And ſhall I further tell you, you ſhall finde it noted in the *Practiſe of Piety*, that Doctor *Holland* abſolved Doctor *Reinolds* at his death, who not being able to ſpeake, kiſſed the hand wherewith he was abſolved. And in the Conference at Hampton Court, the ſaid particular Abſolution in the Common-Prayer-booke being

* *Proteſt. Appeal p. 254.*

Idem, *in his Appeale, p. 270.*

*King James of blessed memory.

read, His * Majesty, who was indeed a second *Salomon*) exceedingly well approved it, adding that it was Apostolicall, and a very good ordinance, in that it was given in the name of Christ, to one that desired it, and upon the clearing of his conscience.

Hath then Almighty God given such power unto Men, as not only to publish the conditions of Peace and Reconciliation to the sonnes of Men, *viz. Credenti remittentur peccata*, if they believe they shall receive *Remission*; but also to apply the comfortable assurance of Remission to this and that man in particular, and upon the sight and approbation of *Penitency* to say, *I absolve thee?* Or is this doctrine of Confession and Absolution agreeable to the Scriptures, and practise of the Church as well present as primitive? Then (that

D. Boyse, pag. 523. impress. 1629.

I may speake it in the words of our * English Postiller,) albeit some scribling Scribe pen an invective pamphlet against a discreet Pastor executing this office, or some selfe-conceited Pharisee tell the people, *this man blasphemeth*; he may notwithstanding (upon good information of faith and repentance) say to the sick sinner in his bed, *Thy sinnes are forgiven thee*; and by Christs authority committed unto him, *I absolve thee*: greater power then which no man ever received.

Thus then, *clave non errante*, if the Minister faile not in the key of knowledge, that is, in discerning and rightly judging of the penitentiall sorrow, and contrition of the peccant, his key of Power and Authority delegate is found effectually operative, and hath in it (as one truly speaketh) the stampe of God for the quiet and content of the troubled conscience. *Qui vos audit, me audit*, he that heareth you, heareth me. Try this (saith another) and tell me whether thou shalt not finde more ease in thy conscience then can be expressed. Adding moreover, that did prophane men consider the dignity of this Divine Calling, they would the more honour the Calling, and reverence the Persons. For as God hath reconciled the world to himselfe by Jesus Christ, so hath he given unto us the Ministry of this reconciliation, as saith the Apostle in 2 *Cor.* 5. 18.

M Bedford, Treat. of the Sacr. p. 60.

See the Pratt. of Piety.

Verily the difference between the Papists and us in this point is very great: They tie the keyes to the Popes girdle, so as whoso hath them, hath them not but from him. He grants Absolutions sealed with Lead, in forme of a Judiciall sentence of a Court, although he know not how the party that he meanes to absolve stands affected, or desires an Absolution. Some have had Absolutions sent them from *Rome* for their monies: others have caused them to come by

Bills

Bills of Exchange. The Pope, under pretence of this power, takes upon him to untie the knot of fidelity which Subjects owe to their naturall Prince: he dischargeth men of their lawfull oathes, and children of the obedience which they owe to their Parents. A man they say, may be absolved against his will; no matter therefore for conditions requisite, or qualifications of Faith and Repentance in the penitent. Their Bishops and Priests (they say) forgive sinnes by the very word of Absolution, or by the bare pronouncing of the words and syllables; by a true and physicall efficiency, reaching to the very production of grace, as *Suarez* speaketh; or to the dissolution and destruction, or extinguishing of Sinne, as *Bellarmine* affirmeth. They faile also whilst they hold, that at the will and pleasure of every Priest exercising the Keyes on earth, men are bound and loosed in heaven, without any *proviso* at all, of *Clave non errante*. And *Bellarmine* would faine make the world beleeve, that the Keyes remaine in our Saviour Christs hand only at the vacancy of the Popedome. Absolution is among them made a true and a right Sacrament: They tie all upon paine of damnation to come to shrift, thrusting this their auricular confession upon the soules of Christians as an expiatory Sacrifice, and a meritorious satisfaction for sinne: They leave none to liberty, either to come or not to come, to confesse or not to confesse; but cry out, that all who will be saved must necessarily goe on in this way, though he feeles no distresse; but having throughly searched himselfe, hath been truly sorrowfull already, and received secret comfort from above. Nor are they but tied to enumerate all their sinnes, which is impossible.

Hugo, in his booke of the Churches power to binde and loose, speakes fully thus: *I dare boldly say* (quoth he) *if before the Priests absolution any man doe come to the Communion of the Body and Blood of the Lord, that he doth assuredly eat and drinke his own damnation, although he repent him never so much, and doth never so greatly lament his offences.* But yet though *Hugo* were thus bold, Saint *Paul* hath said, *Let a man examine himselfe, and so let him eat of this Bread, and drinke of this Cup.* *Hugo* might have seen it, and not have made all cases alike: notwithstanding which peremptory assertion of his, the Church of *Rome* left the matter still at liberty; yea, though *Peter Lombard* were mightily for it. For *Gratian*, who lived and flourished at the same time with *Lombard*, determineth nothing definitively, but shewing sentences for either side (both that we must confesse our sins to the Priest, and not confesse them) doth leave it indifferently unto the

Readers judgement. After whom followed *Lotharius Levita*, a Doctor of *Paris*, the scholler and earnest follower of *Peter Lombard*; who being once made Bishop of *Rome*, and named *Innocent* the third, made a law for it in the Councell of *Lateran*, which *Gregory* the ninth reciteth in his Decretall of Penance and Remission, the fift booke, and twelfth Chapter, to this effect; *Let every person of either sexe, after they are come to the yeares of discretion, faithfully confesse alone, at least *once in a yeare their sinnes unto their owne proper Priest; and doe their indeavour with their owne strength to doe the penance that is injoyned them; receiving reverently at Easter, at the least the Sacrament of the Eucharist, unlesse peradventure by the counsell of their owne Priest, for some reasonable cause, they thinke it good for a time to abstaine from receiving it. Otherwise in this life let them be prohibited to enter into the Church; and when they are dead, to be buried in Christian burriall.* This is that new Law which in their little pretty Councell of *Trent* was further enlarged, and more errours added to their abused practice of Absolution. But let not the Antichristian abuse of this divine Ordinance abolish the lawfull use thereof betwixt good Christians and their Pastours, when need and occasion is to have it used. And so I leave this point, and come next to give answer unto something else.

*Semel in anno, in the Latine, for *semel in anno.*

DIALOGUE.

Gent. *Why will they not suffer the Genealogy of Christ to be read to the people?*

Min. They have no warrant for it from God, but from the Pope, who saith that ignorance is the Mother of devotion: therefore the Genealogy of Christ is forbidden to be read, of purpose to keepe the people in blindnesse, not able to see the truth of God, in fulfilling his promise to *Abraham* and to *David*, that Christ should come of them, and of their seed; nor to see that Christ came not only of *Abraham* and of *David*, who were Jewes, but also of *Rahab* and of *Ruth*, who were Gentiles; and that therefore Christ is not a Saviour of the Jewes only, but also of us Gentiles.

ANSWER.

Your judgement is too rash to be credited; too rash, good man, I dare assure you. If you had said that the Genealogies were lesse edifying then other scripture, and therefore omitted, your reason

had been of more authority and better agreeing to what is mentioned in the order before the Kalender. For tell me (I beseech you) whether those Instructions and Lessons which you gather from hence, are manifest upon the bare reading? and if not (as for certaine they be not) then why should you dare to accuse the Church of such a wicked purpose as to intend the keeping of the people in blindnesse?

DIALOGUE.

Gent. *Why is the Booke of Canticles forbid to be read?*

Min. It is also forbid of purpose to keep the people in blindenesse not able to see the ardent love and affection of Christ towards them, least thereby they should be stirred up to love Christ, and to be zealous of his glory, and to abhorre the Pope and his Antichristian Religion.

ANSWER.

An heape of slanders still: Here you take the like liberty to judge that you did before: a thing nothing strange to men of your Sect; I should else have wondred, that you could not have thought the reading of this book to be omited for some other reason, which (if need were) tis like enough I could lay before you. But I passe it over, and shall only tell you, that Preaching may explaine, what reading cannot: And therefore till you hear Ministers forbidden, to open in their Sermons either this book or the other Scriptures that you mention, you may (right worthy Sir) sit worshipfully down and hold your peace.

DIALOGUE.

Gent. *Why are the bookes of Kings and of Chronicles forbid?*

Min. Because they doe shew that godly Kings did ever love Gods true Prophets, and did hearken unto them, and were zealous in maintaing the true Religion, and in suppressing Idolatry.

ANSWER.

You should speak the truth, and shame the Devill. At the entrance of these accusations although I passed it by, because I might

bee

here declare it) you said that both the Bookes of the Kings, except the eight first Chapters of the first Book, were forbidden: but look again, and you will finde it otherwise. If your eyes be dim, you may use your Spectacles: for the truth is, that both the books are appointed to be read throughout, excepting those eight Chapters which you mention: and not *vice versâ*; for that's false. And because the Books of the Chronicles do relate the same stories which are written in the Books of the Kings, it is sufficient to appoint the reading of the one, although the other be omitted.

Dialogue.

Gent. *Why is the Book of the Revelation forbid?*

Answer.

You grant this booke also to be forbidden: and yet you know that we have Lessons taken out of the Revelations, and read upon Saint *Johns* day, as also upon the day of *All-Saints*: besides Epistles taken from thence, and appointed to be read on *Trinity* Sunday, *Michaelmasse* day, and *Innocents* day. Know all men therefore by these presents that you plainly shew your selfe no better then a false accuser.

In the next place you fall foule upon Bishops, and besprinkle them with the durt which your Spleen hath raised: only you doe a little qualifie your distast towards them that suffered Martyrdome in the dayes of Queen *Mary*; but like not their love to the Book of Common Prayer: thinking your selfe to be more illuminated then were they, notwithstanding they laid down their lives in defence of the truth, in denying the Popes usurped supremacy, and for not granting the Bread and Wine in the Lord Supper to be the Body and Blood of Christ. All the rest since have been odious unto you, their remembrance loathsome, and judged to be men destitute of the true feare of God. Their Prelacy dislikes you, and your language against them is just as was the language of *Corah*, *Dathan* and *Abiram* in the dayes of old, against *Moses* and *Aaron*. *Diotrephes* was one also who would not receive the Apostles, but prated against them with malicious words, as Saint *John* hath told us: and because this pert man that thus prated against them, could not be above them, he slights them and labours for preeminence. But

Num. 16. 3.

Epist. 3. v. 9, 10.

what

what say the Scriptures? they give us notice of some, who in the latter daies should perish in the gainsaying of *Corah*, as well as of some who should be led with the errour of *Balaam* for reward. Look well about you, and take heed how you strike; an Angel else may chance to stand against you, whilest you ride on the beast, and be as loath to loose the rewards of your good Masters and Dames, as was *Balaam* to loose the rewards of the King of *Moab*. For the Pope may be Antichrist, though Bishops be upheld: they were never limbs of that man of Sinne, as Bishops, but as Popish; whilest they swore subjection unto him, whilest they defended him, whilest they worshipped him above all that is called God, and extorted this homage from others: But shall they therefore which defie him, resist, trample upon him, spend their lives and labours in opposing of him, be necessarily still in the same condition, because they are Bishops? a foolish argument, and he were a senceles man that should subscribe it. But shall I tell you? there were many Kings and Princes that gave their strength and power to the Beast, but are now revolted from him: are they not therefore Kings and Princes still? Yes sure: their calling is not lost, they are Kings and Princes still, although not Antichristian Kings and Princes. England was once termed the Popes Asse, but hath long since shaked off that yoak and abolished the Popes tyranny, is it not therefore England still? Or to speak of what was late, The Princes, Peers and Magistrates of England in Queen *Maries* daies were shoulders and armes of Antichrist; their calling is still the same, and must still be retained, notwithstanding then they went the wrong way in it. The like is to be said of Bishops in regard of their order, which in it selfe is as firm, strong, and sound as ever; notwithstanding what you, or any man else, may urge to the contrary. If you were not a man of faction, but would deale fairly in this busines, you should not plead for parity, or goe about to destroy the government of Gods Church by Bishops; but labour to retain the Primitive form: which consisteth, not in the abolishing of Bishops, and striving to make all Pastours equall; but in the restoring of Presbyteries, by joyning with the Bishops deserving, honest, and able * Presbyters; not Lay-elders, but learned Ministers.

See S. Judes Epist. *vers.* 11.

See for this Mr. Thorndikes *book of the Primitive Government of Churches.*

In a word, there is one thing more, which before I goe further must be remembred. For you tell us, that *in the latter end of Queene* Elizabeths *reigne, when she began to be sickly, and not like to live long, then Doctour* Bancroft *Lord Bishop of London, knowing that King*

James *was to succeed her, and fearing that his Majesty would reforme thinges amisse in the publike worship and service of God, and in the Government of the Church, did License a Booke written by a Jesuite that he kept in his house, wherein it was written*, that it was in the Popes power, as a gift appropriate to Saint *Peters* chaire, to depose the Kings of *England*, and to give authority to the People to elect, choose, and set up another.

Whereto I answer, that in this you doe but cast durt in the face of the dead: For that which you here mention is but what was objected in the Conference at Hampton Court by Doctour *Reynolds*, and openly proved then (in presence of his Majesty which you speak of) to be but a false aspersion by which the Bishop was injured and slandered. Wherefore you doe ill to revive it now for the incensing of the people to the more malice, who are already too eager to inveigh against Bishops. For I verily thinke, that never since the times of Christ and his Apostles, were Bishops in such hatred, nor had in such contempt as now. I wonder that they goe not about likewise to cry down a standing Ministrie: for personall offenders may as well countenance the abolishing of the one, as of the other. And indeed it is in a manner come even to that too, amongst some furious and fanaticke spirits. But the God of Heaven put a right end to these busie stirrs, lest all at the last be brought to ruine. Let the fierceneſſe of those Opposites who cry *Downe with them, downe with them, even to the ground*, turn to thy praise ô blessed Lord: yea, the fierceneſſe of them who are thus furious, doe thou restrain; and bring honour to thy name out of this dishonour, and good to thy Church out of this evill: It is thine owne cause, ô God; arise therefore and defend it, in spight of all that shall oppose it.

And thus I am come almost to the end of your dowty Dialogue; a little more will bring me to it.

DIALOGUE.

Gent. *There was a little Booke written of late, and dedicated to the House of Parliament, that had most of these things in it, that you have spoken of, concerning the Service-booke and the Bishops.*

Min. There was so, but the Authour thereof is much grieved every time that he doth thinke upon it, because it was dispersed without his consent, and printed false, by putting in and leaving out of words; so as it was not fit to be presented to the House of Parliament.

ANSWER.

ANSWER.

Great pitty ſure to ſee ſo worthy a worke defaced, eſpecially being intended for the view of the high Court of Parliament. But grieve not at it, though you ſometimes chance to thinke upon it; for you make amends for all, in this moſt learned and through-paced Dialogue; which is *inſtar omnium*, and a great deale fitter for the Parliament then that little Booke you ſpeake of. *Aquila non capit Muſcas*; Parliaments meddle with great matters. Let little Bookes therefore goe, and thinke your ſelfe better with this great volume of almoſt twenty leaves in *Quarto*; which the Parliament (when it hath nothing elſe to doe) will read and reliſh as well as it can. This is enough to comfort you; you may by no meanes deſire more, except you had written to better purpoſe.

DIALOGUE.

Gent. *It made mention of Judgements, &c.*

ANSWER.

Here you come in with a diſcourſe, out of your little Booke, of ſome fearefull Judgements ſhewed on Churches by Thunder and Lightning, in Service time; and you mention chiefly two; the one on the Pariſh Church of *Whitcomb* in *Devonſhire*, upon the 21 day of *October* 1638. the other on the Pariſh Church of *Anthony* in *Cornwall* upon *Whitſunday* 1640. when the people were kneeling at the Communion: which fell upon thoſe places to ſhew that God is not pleaſed, but much offended with the publike Worſhip and Service which is preſcribed unto his holy Majeſty in our Service-booke. Thus ſaith your Dialogue, *pag.* 32. 35. and 37.

But what ſaith the Apoſtle? *O how unſearchable are Gods Judgements, and his wayes paſt finding out!* And verily, we thank God, our Service booke is clearely proved to be of another nature, then to offend the divine Majeſty. But in this you ſpeake againſt us juſt as did the Pagans ſometimes againſt the Chriſtians; who imputed all the calamities that befell them, to be in regard of the Chriſtian religion: plagues, famine, fires, and whatſoever publike calamity befell them, was for no other cauſe. This therefore made the poore Chriſtians ſuffer the more perſecutions, and come under the greater troubles, even to the ſhedding of their blood, with a purpoſe of deſtroying them quite, and rooting them out. Howbeit the God of Heaven did ſometimes ſend them times of breathing, and at laſt ſtir-

red up a powerfull patriot carefully to defend them: all which was ſhewed in viſion to Saint *John*, as we may read it in the 12 Chapter of the Revelation.' And as for us, beſide the whole Anſwer to your Dialogue, I have already (even in particular) ſhewed you, how Letanies have prevailed with God in times of danger. And are theſe ſervices now become odious to Heaven? not in themſelves, but in thoſe who doe not uſe them as they ought: For God is the ſame alwayes, from one Generation to another; he changeth not, but is the ſame for ever; and is well pleaſed to ſee us come into his Courts, and to doe our devotions before him. But this is evermore the faſhion of your Sect, to dive deeper into Gods ſecrets then they who are wiſe unto ſobriety dare determine.

God bleſſe the King, and direct aright the High Court of Parliament; and ſo guide and direct us all, that we may with a joynt conſent ſtrive together truly to ſet forth his praiſe and glory. To which let all that love the Lord ſay evermore Amen, Amen.

An addition in a word or two, to give ſatisfaction concerning the Surplice.

THe Dialogue, I confeſſe, meddles not at all with this: But becauſe ſome ſcruple at it, without cauſe; I ſhall ſpeake a word or two about it.

The attire which the Miniſter of God is by order to uſe at times of Divine Service, is a long *white garment*, which we commonly call a *Surplice*: to which Graduates have their hoods and ſuch like other Ornaments added, according to their degrees in the *Univerſity*. The uſe whereof is not only appointed by *Canon*, but eſtabliſhed by *Act of Parliament*: as may be ſeen in the *Rubrick* intituled, *The Order where Morning and Evening Prayer ſhall be uſed and ſaid.* Which *Rubrick* is ſet before the beginning of *Common Prayer*: comprehending alſo the Ornaments or Robes of Biſhops, as well as of other inferior Miniſters. All which were likewiſe in uſe by *Authority of Parliament*, in the ſecond year of the raign of King *Edward* the ſixt, and by like authority continued amongſt us, even ever ſince.

The originall of this *white garment* came not firſt from *Popery*, but was uſed in the Church of God long before. They do ill therefore who affright themſelves at the ſight thereof, and terrifie others alſo with it, as if it were a Relique or Rag of *Popery*. Were it not better (ſaith worthy *Hooker*) that the love which men beare to

Eccleſ Polit. pag. 61. lib. 5.

God

God ſhould make the leaſt things that are imployed in his Service amiable, then that their over-ſcrupulous diſlike of ſo mean a thing as a Veſtment ſhould from the very ſervice of God withdraw their hearts and affections?

Divine Religion, ſaith Saint *Hierom*, hath one kinde of habit to Miniſter before the Lord; another, for ordinary uſes belonging unto common life. This he ſaid in his Comment upon the 44. chap. of *Ezekiel*, in regard of the ornaments which even the Prieſts under the Law were clothed with: Howbeit his words are extenſive to Divine Religion in generall: and therefore he chides with *Pelagius* when he taxed at large all neat apparell, as if he had ment ſomthing alſo againſt the *white garment* worn by perſons Eccleſiaſticall, when they adminiſter the uſuall Sacrifice: For this he ſaith they did in a garment that was white. *Chryſoſtome* alſo mentions the ſame, and cals it, *A white ſhining garment*; as may be ſeen in that which he ſpeaketh to the Clergie men at *Antioch*: where he doth not accuſe them becauſe they wore it; but told them (as *Hooker* fitly noteth) that it was a matter of ſmall commendation in it ſelf, if they which weare it do nothing elſe but aire the robes which their place requireth, *Chryſoſt. ad popul. Antioch. tom.* 5. *Serm.* 60. *Hieron. adverſ. Pelag. lib.* 3. *c.* 6.

The Prieſts garments under the Law, had (I grant) their myſticall reference peculiar to thoſe times: beſide which they ſerved likewiſe for comelines, expreſſed in *Exod.* where it is ſaid *They were for glory and for beauty. Ex.* 28.2. and are not therfore exempted from the choice of the Church of Chriſt, to ſelect ſome ſpeciall one or other out of the number of thoſe holy garments, or to appoint ſome other to be worn for decency and order; according to that generall Canon of the *New Teſtament* which the Apoſtle mentions, in the 1 *Cor.* 14.40. Nor is it but certain, that the Analogie of their Law is a rule to us: yea the equity and righteouſneſſe thereof bindes us ſtill; and even in this teacheth us, that Gods Miniſters, as well now as then, are not only to be differenced from the people, but even from themſelves in reſpect of their attire at other times. For the more ſolemn the performance is of any publike duty, the better it is imprinted in the regard and eſteem of others. "For we muſt "not think but that there is ſome ground of reaſon even in nature; "whereby it commeth to paſſe, that no Nation under heaven either "doth or ever did ſuffer publike actions which are of waight, whe- "ther they be Civill or Temporall, or elſe Spirituall and Sacred, to "paſſe without ſome viſible ſolemnity, as *Hooker* ſpeaketh. Magiſtrates *Eccl. Polit. p.* 168. *lib.* 4.

ſtrates of note have their robes in higheſt Courts, and Judges at Law are gravely attired: And ſhall not Miniſters officiate in comely garments?

The Angels that appeared at our Saviors Reſurrection were then imployed in a part of their ſervice; And were they not cloathed in white? a fitting Pattern for Gods Miniſters, whom the Scripture ſometimes termeth Angels, *Malach.* 3.1. and *Revel.* 1. 20.

Revel. 15 6. It is written alſo in the *Revelation*, that the Seven Angels came out of the *Temple*, cloathed in pure and white linnen: a pattern againe for Gods Miniſters, and more perſpicuous, who as they are Angels in name, ſo may be like Angels in this, whileſt they doe ſervice to their God in any Temple. And if (as one ſpeaketh) it be granted to *M. Reeve in his Divinit. p.* 103. the wife of the Lamb, that ſhe ſhould be arayed in fine linnen, clean and white; for the fine linnen is the righteouſnes of the Saints: why may it not (ſaith he) be granted to her more excellent Members to be ſo arrayed in preſence of that Lamb, and in his publike ſervice, with materiall fine linnen, clean and white, in ſignification of the righteouſnes of Saints, wherewithall they ought moſt eminently to be arrayed: for ſo the Pſalmiſt mentions, in *Pſal.* 132.9. Hereto againe agrees our worthy *Hooker*, namely, *That it ſuteth ſo fitly with that lightſome affection of joy, wherein God delighteth when his Saints praiſe him; and ſo lively reſembleth the glory of the Saints in Heaven, together with the beauty wherein Angels have appeared unto Men, that they which are to appeare for men in preſence of God as Angels, if they were left unto their own choice and would chooſe any, could not eaſily deviſe a garment of more decency for ſuch a ſervice.*

Eccl. Polit. lib. 5. pag. 61. Pſal. 149.2. Rev. 15.6. Mat. 16 5.

Thus then we ſee what little cauſe there is for any one to ſcruple, cry out, or raile againſt the ſolemne wearing of this Veſtment. For mine own part, I ſhall better eſteem it then ever yet: yea, though it ſhould chance to be quite put down, my thoughts will be even the ſame, in the mean time accounting them no other then turbulent troublers of the Churches quiet, who ſhall ſtill be obſtinate, and upon no termes receive ſatisfaction, but perverſely provide to advance puritanicall humours; which being once predominant, are like a naked ſword, ſharp, and unſheathed in a mad mans hands. But from ſuch as theſe, *Good Lord deliver us.*

A further addition concerning a place in the XII. Chapter of Tobie, at the IX. verſe, where it is written that Almes doe ſave from death, and purge away all ſinne.

SOme ſay it is an Hyperbole, and ought ſo be taken, leaſt otherwiſe we detract from the Blood of Chriſt, to whom it belongeth to free from Sin and Death.

Others anſwer thus, that we muſt have recourſe to the rule, becauſe the doctrine of the Law without Chriſt profiteth nothing. *Placent igitur Eleemoſynæ Deo, quæ ſequuntur reconciliationem ſeu juſtificationem, non quæ præcedunt*; that is, *Almes pleaſe God which follow Reconciliation or Juſtification, not which goe before it*: This thus in the book of the Concord of the Prince Electours in *Germany*, and of thoſe Divines which embraced the *Auguſtane Confeſſion*. Wherein is further added, that *Almes are the exerciſes of faith, which receives Remiſſion of ſinnes, which overcometh Death, whileſt it exerciſeth it ſelfe more and more, and in thoſe exerciſes gaines forces*. There it is alſo written, that the whole ſpeech of *Tobie* being lookt into, ſheweth that Faith is required to go before Almes. *All the dayes of thy life have God in thy minde*. And again, *Alwayes bleſſe God, and deſire of him that he would direct thy wayes*. Now this is properly of ſuch a ones Faith, of which we ſpeake, which perceiveth that it hath God appeaſed by reaſon of his mercy, and is willing to be juſtified of God, ſanctified, and ruled by him. Thus farre out of that booke, in the anſwer to the Papiſts, who cite certain places againſt us to prove that Faith doth not juſtifie, and that we deſerve Remiſſion of ſinnes and grace by our Works.

Doctor *Fulke*, againſt the *Rhemiſh* Teſtament, denieth theſe words to be in the Greek text of *Tobie*. But there is a place much like it, in *Dan.* 4 24. See alſo *Prov.* 15.27. *Prov.* 16. 6. *Luk.* 11.41. and then heare an anſwer out of Biſhop *Morton*, in his *Proteſtant appeale, lib.* 3. *cap.* 9. §. 1.

Firſt (ſaith he) in theſe places which have been objected, there is only mention made of Almes: can the Romaniſts ſay that Almes alone have this force of redeeming ſinne? If they ſhould, then might they readily be confuted by their owne Jeſuite *Maldonate*, ſhewing from St. *Auſtine*, that no man will ſay that giving of Almes can a-

vaile

vaile for purgation of ſinne, without faith in him (Chriſt) who is the authour of ſalvation. And this doctrine the Proteſtants (they know) doe not miſlike.

Secondly, the queſtion is, How then can Almes be ſaid to purge ſinne? Whereunto their foreſaid Jeſuite anſwereth, that it is impoſſible for Almes to cleanſe the ſoule from ſinne, but to diſpoſe it. Which expoſition is that which we may eaſily admit in his true ſence: for God diſpoſeth man unto faith and charity, and then is man diſpoſed and qualified to receive Remiſſion; as in the margent he noteth.

Thirdly, their Biſhop *Janſenius* and Cardinall *Bellarmine* examining the ſame text, report the excellent judgement of *Baſil*, who taught, that *Almes of themſelves cannot expiate ſinne; but the primordiall cauſe is the mercy of God, whereby men have Redemption in all other actions.*

Well then, without any further ſearching into Authours, thus I conclude, *that Almes are the fruits and exerciſes of faith, and well pleaſing unto God*, Heb. 13. 16. And for any one to make an outward ſhew of Religion, and to talke much of Faith, but practiſe no deeds of Charity, is to be like a ſounding Braſſe and tinckling Cymball, and to be dead ſtill in ſinnes and treſpaſſes, nor bringing forth fruits meet for Repentance. *Bleſſed* (therefore) *is the man that hath not walked in the councell of the ungodly, nor ſtand in the way of ſinners; and hath not ſit in the ſeat of the ſcornfull. But his delight is in the Law of the Lord: and in his Law doth he exerciſe himſelfe day and night. For he ſhall bee like a tree planted by the waters ſide, which will bring forth her fruit in due ſeaſon.* In a word, *This is a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which have beleeved God, might be carefull to ſhew forth good workes*, Tit. 3.8. And then at the 14 verſe, *Let ours alſo learne to ſhew forth good workes for neceſſary uſes, that they be not unfruitfull.*

1 Cor. 13.
Mat. 3.8.
Pſal. 1. v. 1, 2, 3.

Soli Deo gloria.

A further and finall Addition concerning Epiſcopacie, to prove that it is of Divine right, becauſe inſtituted by Chriſt and his Apoſtles, which this Dialogue-writer granteth, not to be till 334. yeares after Chriſt; together with a Corollary concerning a new Edition of the ſaid writers Booke.

THe beginning of Imparity among the Miniſters of the New Teſtament, was firſt laid by our Saviour Chriſt: and upon his ground, as Churches were planted, the Apoſtles raiſed the fabricke of that government which in all parts of the Church they left eſtabliſhed, before ſuch time as they left the world. Onely *Diotrephes* maliciouſly prated againſt them, and ſcorned to acknowledge the tranſcendent power of their Apoſtolicall juriſdiction. Whereupon we read in the third Epiſtle which was written by S. *Iohn*, that when the ſaid Apoſtle wrote unto the Church, this great Stickler proudly ſtood out againſt him. For *I wrote unto the Church* (ſaith he) but *Diotrephes which loveth to have the preheminence among them, receiveth us not. Wherefore, if I come, I will call to your remembrance his deeds which he doth, pratling againſt us with malitious words; and not therewith content, neither he himſelfe receiveth the Brethren, but forbidde th them that would, and thruſteth them out of the Church.*

But *Diotrephes* might have ſeen a manifeſt imparity in our Saviours owne choyce, even at the firſt, when he choſe twelve Apoſtles, and made them more eminent then his other Diſciples: for if the Seventy and the Twelve had been in all things equall, Chriſt had ſurely mentioned more Thrones then twelve, when he ſaid; *You that have followed me in the Regeneration, when the Sonne of man ſhall ſit in the Throne of his glory, ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael*, Mat. 19. 28.

It is true indeed, that even thoſe 70. were Miniſters of the Goſpel; but thoſe Twelve were as it were the Patriarches of the Church, and noted ſtill by an Article of eminence (as one worthily;) ἐι Δώδεκα, that is, *the Twelve*: for thus in Scripture we finde them mentioned. Theſe therefore were Stars (without doubt) of the greateſt magnitude: and in that regard, as when the viſion concerned the ſeven Churches of Aſia in particular, it deciphers out the Angels thereof by *Seven Starres*, to

note out the Governours or Bishops there, as shall bee afterwards shewed; So, when it concernes the Church in generall, the glorious woman is brought forth with a Crowne of twelve Stars upon her head, in honour of the twelve Apostles, *Rev.* 12. 1

It is recorded likewise in the first Chapter of the *Acts*, that when a place was void among the Twelve, by reason of the transgression of the traytor *Judas*, another is elected by the casting of a Lot, to succeed him in his charge, which is in expresse words said to be a *Bishopricke*, as at the 20 verse. καὶ τὴν ἐπισκοπὴν αὐτοῦ λαβοι ἕτερος: that is, *And his Bishopricke let another take.* Now the one of those who were nominated or presented hereunto that the choyce might be made, was *Ioseph*, called *Barsabas*, whose Sirname was *Iustus*: and hee (as *Dorotheus*, in his *Synopsis*, mentions) was one of the seventy Disciples.

Besides, this is also true, that other of the Ministery had the holy Ghost; but these were so eminent, as that they gave it. The proofe is plain in *Philip* the Evangelist, who (as the said Author saith) was one likewise of the *Seventie*: for though hee preached, wrought miracles (according to the extraordinary gifts of those times) converted and baptized the Samaritanes; yet nevertheless till *Peter* and *Iohn* came down and prayed, and laid their hands on them, they received not the holy Ghost, as is expresly written in the 8. Chapter of the Acts of the Apostles, at the 14, 15, 16 and 17 verses.

But proceed we further: the Apostles are still carefull to doe the work for which they are sent, they plant therefore Mother-Churches in Mother-Cities, they ordaine them Presbyters, and so long as they themselves take the chiefe care of those Churches, they have no other Bishops to govern them, no otherwise then in common: for even the whole company were invested with a kind of oversight in the Apostles absence, whilst things were in *fieri*, though afterwards, when they were in *facto*, such as these were rather συνεπισκοποι then ἐπισκοποι; as is plaine enough, and needs no question: but in the mean while for this cause it was, that the name as yet was promiscuously given to the whole Bench of Presbyters, where the Apostles still were head, and had set up none in particular above the rest: An example whereof is in that of S. *Paul* to the *Philippians*, *chap.* 1. *vers.* 1. and in some place also, where a particular Bishop was appointed,

appointed, the name for a while is ſtill in common, as wee ſee in the 1 *Tim.* 3.1. and in *Titus chap.* 1. *v.* 7.

But it is not the name that we ſtrive for; the thing is that which makes the difference: for though the name of *Biſhop* was not ſuddenly appropriated to one more then another; yet the thing it ſelfe was: inſomuch that the Biſhopricke where the Apoſtles had ordained Presbyters, was ſtill to them in chiefe, untill they began to ſet up, were out, or otherwiſe to with-draw upon occaſion of planting in ſome other parts of the world; which when they did, both the name and office were then more neerly connected and diſtinct: the office fully, and the name as fully too, even quickly after. And (without queſtion) this not well obſerved, makes ſome talke ſtrangely, and beſtirre them madly for a Parity; urging upon us Scripture to none or little purpoſe.

The firſt that was ſetled, was *Iames*, Biſhop of *Ieruſalem*, one of the Apoſtles, under whom & his Presbyters was the Church of *Ieruſalem*: his Deacon was S. *Steven*, as *Ignatius Epiſt. ad Trall.* mentions. This was his peculiar charge, and for this Church they firſt provided before their departure from it. And when ſometimes after this, they have occaſion to come up thither, *Iames* is mentioned as one ſetled there, *Gal.* 1.18. His name is put in the firſt place, becauſe that was his peculiar charge, *Gal.* 2.9. which at verſe 12. is more manifeſt; when S. *Peter*, by the direction of S. *Iames*, withdrawes himſelf from eating with the Gentiles. We read alſo of S. *Paul*, how at his laſt journey to *Ieruſalem*, hee went to *Iames*, where hee and his Presbyters were aſſembled, and takes advice from him (becauſe of his ſetled abode in that place) how hee ought to behave himſelfe towards thoſe of the Circumciſion which beleeved, *Act.* 21.19.

Afterwards (although not preſently) *Timothy* and *Titus* are made Biſhops, the one of *Epheſus*, the other of *Creet*.

And firſt for *Timothy*: he is commanded to charge the preachers of *Epheſus*, that they teach no other doctrine then was preſcribed, 1 *Tim.* 1.3. Now if *Timothy* were but an equall Presbyter with the reſt, who would not think how equally apt the reſt would be to bid him keep within his own compaſſe, and not to meddle with them? Nor doe we but read againe at the third Chapter, verſ. 10. that he muſt examine the Deacons, and

let them miniſter if they be found blameleſſe. And in the next Chapter at the 12. verſe, he is charged both to command and teach And in the Chapter after this, at the 17. verſe, hee muſt ſee that the painfull Presbyters bee reſpectively uſed, and liberally maintained. And at the 19. verſe, he hath power to cenſure ill deſerving Presbyters, but upon faire grounds: for hee may not receive an accuſation againſt a Presbyter, under two or three witneſſes: and will any man thinke that this could bee done without the power of a Iuriſdiction? Then, at the next verſe, when he findes a Presbyter convicted by ſuch teſtimony as aforeſaid, he may, he muſt rebuke him before all; that others alſo may feare. This made that Father *Epiphanius, hæreſ.* 75. ſay, not onely that *the Divine ſpeech of the Apoſtle teacheth who is a Biſhop and who is a Presbyter*, in ſaying to *Timothy*, *Rebuke not an Elder*: but alſo, *How could a Biſhop rebuke a Presbyter, if he had no power over a Presbyter.* Then, at the next verſe hee is ſtrictly charged to obſerve theſe things, without preferring one before another, and to doe nothing partially. A plain proofe againe of his power and authority over the reſt. And finally, in the verſe after this, he is forbidden to lay hands ſuddenly upon any one, Hee had power therefore of the impoſition of hands, and to ordain Presbyters: For the charge is particularly directed to him, and not to them; even as wee ſhall ſee it afterwards in the Church of *Crete*, where the power of ordination is as peculiar to *Titus*, as here to *Timothy*; and in neither places committed to the Presbyters. This therefore made one ſay, that *Their* hands without *His*, will not ſerve; *His* without *Theirs* might. An Apoſtle did ſo to him, (meaning to *Timothy*;) and he a Biſhop might doe it to others: For the Apoſtle doth not ſay here, *Lend thy hand to be laid on with others*; but appropriates it as his owne act, ſaying even to him in particular, *Lay hands ſuddenly upon no man, neither partake of other mens ſins.* Bee there then what Presbyters there will, although the Biſhop (and ſo is the practice of our Church) may joyne their hands to his owne; yet that they alone without him can make a man a lawfull Miniſter, is utterly denied: for a meere Presbyter, or many Presbyters of themſelves, did never ordain others into the holy Miniſtery. And *Epiphanius* gives the reaſon of it; *For how can it be* (ſaith he) *that a Prieſt ſhould create* [*qui poteſtatem imponendi manus non habet*] *who*

who hath no power of the impoſition of hands? *Hierome* himſelfe could ſay, *Excepta ordinatione*; who being no faſt friend to Biſhops, may be the better heard without ſuſpition. *Quid enim facit Epiſcopus excepta ordinatione, quod Presbyter non facit? For what doth a Biſhop, except ordination, which a Presbyter alſo doth not?* they be his owne words in an Epiſtle written to *Evagrius*. And in the dayes of *Athanaſius*, when that worthy *Hoſius* was alſo famous, there was one *Colluthus* (a certain Prieſt of *Alexandria*) who tooke upon him to ordaine Presbyters: but the Church in a generall Councell, convented him, and pronounced againſt his ordination, that it was no other then a meere *Nullity*. *Quo pacto igitur Presbyter Iſchyras, aut quo tandem authore conſtitutus? nunquid ſcilicet à Colluthо?* ſaith *Athanaſius* in his ſecond Apologie, *Iſchyras* was no Prieſt, becauſe ordained by *Colluthus*. He is therefore not onely oppoſed whilſt hee had the holy cup in his hand; but even deveſted afterwards of his pretended orders, and withall the reſt which *Colluthus* undertooke to make, put amongſt the Laicks, ranked in their order, and under their name admitted to the holy Supper.

But ſome (perhaps) will ſay, that *Paul* and *Barnabas* in *Acts* 13.3. received impoſition of hands by the Presbyters of *Antioch*; and therefore meere Presbyters may ordaine. No ſure, never a jot the more for this. Impoſition of hands was for more cauſes then one: both *Paul* and *Barnabas* were in the Miniſtery before this; and therefore by that which was now done, they received not their conſecration into holy orders. It may rather be ſaid, that *Paul* had his ordination from *Ananias*, a certaine *Diſciple* of *Damaſcus*; becauſe he (before this) came and laid his hands upon him, as we read in *Act.* 9.17. But neither was this to ordaine him into holy orders, in regard that his calling was immediate; and therefore ſaith he to thoſe of *Galatia*, that he was *an Apoſtle not of men, neither by man, but by Ieſus Chriſt, & God the Father, Gal.* 1.1. And to the *Corinthians*, *That he was not inferior to the very chiefe Apoſtles*; as he hath likewiſe told us in the 2. *Cor.* 12.13. What then? It is true that God gave extraordinary gifts in thoſe dayes, even to the healing of the ſicke, and curing of the diſeaſed; in which regard S. *Paul* being blinde through the bright luſtre of the viſion, is cured when *Ananias* comes & laies his hands upon him; and is alſo filled with the holy Ghoſt, which ſeems to be for the ſtrengthening of him after

his converſion, and for his ſettlement in Religion and the faith of Chriſt: for we ſee that it was done by the ſpeciall appoinment of God, and not ſo much before hee went abroad to preach, as before hee was received into the Church by holy Baptiſme: yea, the whole buſineſſe was extraordinary, even in reſpect of the inſtrument, who had an immediate direction and an extraorinary gift, to doe in this all that he did, be it for what it will. And as for them at *Antioch*, they were not onely teachers, but Prophets by whom the Holy Ghoſt declared likewiſe that they muſt ſeparate *Barnabas* and *Saul* from the reſt of the Miniſters or Diſciples there, and not now make them Miniſters; that they were before: yet becauſe they muſt bee gone from them, and goe further abroad among the Gentiles, they ſolemnly commend them to the grace of God: for they faſted and prayed, and laid their hands on them, and let them goe; the expreſſe words of the text: ſo that this may be rather termed a *Manumiſſion*, then an *Ordination*. And all this while the way is plaine.

But there is yet a place in the firſt Epiſtle to *Timothy*, *chap.* 4. *verſe* 14. which is alſo urged to prove, that Presbyters may ordaine; the words being taken by ſome as if *Timothy* received his conſecration into holy Orders by the hands of Preſbyters. But if Saint *Paul* may be ſuffered to be his owne interpreter, he afterward ſhewes us, that this was otherwiſe: for *I put thee in remembrance* (ſaith he) *that thou ſtirre up the gift of God which is in thee, by the laying on of my hands*, 2 *Tim.* 1. 6. His then were the hands that ordained *Timothy*; and according thereunto is the charge that hee alſo gave to the ſaid *Timothy*, when he bade him *Lay hands ſuddenly upon no man*: there being no one word to inveſt every ordinary Presbyter with the like power. What is it then? The text objected ſaith not, *Neglect not the gift that is in thee, &c. by the impoſition of the hands of the Preſbyters*; *nor by the impoſition of the hands of a Preſbytery*: *but by the impoſition of the hands of Preſbytery*; that is, by the laying upon thee the *hands of Ordination*, termed the hands of *Preſbytery* or *Prieſthood*, becauſe that's the office into which the party conſecrated is then ordained: more then which cannot bee fairely gathered thence, eſpecially ſeeing the Apoſtle doth ſo clearly put the matter out of doubt, by ſaying that his were the hands that ordained *Timothy*, as in that before I have already ſhewed.

ſhewed. And indeed if *Timothy* were ordained by a Presbytery, then by more then one: but Saint *Paul* in that other place hath ſaid, that his hands (and no other) were impoſed on him. Nor is this but granted, even by *Calvin* himſelfe, to be the right ſenſe of the place; as in the fourth booke of his *Inſtitutions*, at the third Chapter, is manifeſt.

But leaving *Timothy*, looke next at *Titus*: the large *Iſland* of *Crete* is expreſly committed to his peculiar charge, in which were many Cities, and he expreſly ſaid to be ſet over them all, no mention being made of any other. For, *For this cauſe left I thee in Crete, that thou ſhouldeſt put in order the things that are wanting, and ordaine Preſbyters in every City, as I appointed thee*, Tit. 1. 5. *Titus* was therefore a Biſhop at the leaſt, and hath the power of Ordination; as in this firſt teſtimony is more then manifeſt. Beſides, it is to *Titus* that the authority is given to ſtop the mouths of falſe teachers, and to convince them ſharply that they may be ſound in the faith, *verſe* 11. 13. And again, upon him is the charge laid to reject an heretick, after he had beene once or twice admoniſhed, as in the third Chapter, at the tenth verſe. So then, though the Dioceſſe was large, and the Clergy numerous, yet he is in power above them all. *Idem Miniſterium, ſed diverſa poteſtas.*

But come we next to the *Seven Churches* of *Aſia*, which are ruled by their *Seven Angels*, although at the ſame time they had in them their other Paſtors. All (as one ſpeaketh) were Angels in reſpect of their Miniſtery; one was the Angell in reſpect of his fixed ſuperiority. For the Apoſtles that planted Churches in Cities, left them to one Biſhop; and the rule is according to Gods word, that there be one Angell to watch over the City and Country belonging to it: and ſo we ſee it here in theſe Seven Churches, where each Angell anſwers for the whole City, as one Temple committed to him. And therefore (as is worthily avouched) the Pope that will be over all Cities, and *Diotrephes* that will be under none, that is, he who rejects equals, and he that receives no ſuperiours, are equally proud of an unjuſt preheminence.

The evaſion which ſome have ſought, is very poore; to one, that is (ſay they) to more; To one *Angel*, that is collectively to more *Angels* then one. But to what purpoſe is it to inſiſt any where upon propriety of ſpeech, if a man may as he pleaſeth,

ſeth, take ſuch a lawleſſe liberty of conſtruction: for (without doubt) no more are the *Seven Angels* to be taken collectively, then are the ſeven Churches: of both which Chriſt himſelfe hath ſaid, *The ſeven Starres are the Angels of the ſeven Churches, and the ſeven Candleſtickes that thou ſaweſt, are the ſeven Churches, Rev.*1.20. And then afterwards, theſe ſeven Churches are likewiſe named, both at the 11. verſe of that firſt Chapter, as alſo in the two next Chapters that follow, and ſhewed to be theſe, *viz. Epheſus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia* and *Laodicea.*

In a word, the approvements, charges and chalenges here made, are perſonall, and eaſie to be diſtinguiſhed from the ſpeeches directed to others of the ſame Church: as in example may be ſeen in that which is ſaid both to the *Angel* and to them of *Smyrna*; where firſt the graces of that Angel are acknowledged, and then to thoſe of his Church is ſaid, that the Divell ſhould caſt ſome of them into priſon, and that they ſhould bee tried, and endure tribulation ten dayes; wherein they are in generall premoniſhed of the perſecution that ſhould befall them: And then addreſſing to the Angel of the Church in particular, the ſpeech is to him in the ſingular, ſaying, *Bee thou faithfull unto the death.* And ſo indeed he was; for *Polycarpus* was then the Angel of *Smyrna*, and died Biſhop there, being crowned with the royall wreath of Martyrdome, about the yeare of our Lord 170. which was 86. yeares after he began to be Biſhop, and to ſerve God in that charge; the head of this beginning reaching up to the yeare of Chriſt 84. which was ten yeares before S. *Iohn* received his *Revelation*: hee is poore in reading that ſhall deny it, and rich in wrangling that will not grant it, making thereby *Ireneus* and *Euſebius* of no better credit then the hiſtories of *Tom Thumb* and *Garagantua*. Nor is it but greatly worth the marking, with what an admirable conſtancie that bleſſed Martyr continued faithfull, as *Euſebius* largely tels the ſtory: by which (without doubt) he ſet a cleare Comment upon the Text, in ſticking ſo cloſely to his heavenly admonition.

I will inſtance in no more, although the like may be ſeen in ſome of the reſt; eſpecially in that which was ſaid to the Angel of the Church of *Thyatyra*, who (notwithſtanding theſe good parts, ſervices and graces which were commended in him) is not a little taxed in this; *viz.* that he ſuffered the woman *Iezabel.*

For

For mark how the words run, *Thou ſuffereſt the woman Iezabel, (who calleth herſelfe a Propheteſſe) to teach and ſeduce my ſervants, &c.* Now (as one worthily) were he but an ordinary Presbyter, unarmed with power, how could hee help it? Or why ſhould hee bee charged with what hee could not redreſſe? A A little Braſſe, or Copper well rub'd and furbiſhed, may glitter like gold; but here are more then ſhewes and probabilities of imparity amongſt Chriſts Miniſters, cleare teſtimonies of ſupereminent and juriſdictive power; as from firſt to laſt, in theſe few lines hath been truly made apparant. Epiſcopacie is therefore of no other then *Divine Inſtitution*, and was firſt begun by our bleſſed Saviour in his twelve Apoſtles: it hath been continued ever ſince by the governing of the Church with Biſhops, who are in this the Apoſtles ſucceſſors, and to bee continued till the end of the world. He that ſhall deny it, had need to looke better about him: for (ſetting aſide ſome prerogatives and priviledges, peculiar onely to them who were the firſt Apoſtles) their calling could not bee extraordinary: for if it were, then how could Chriſt be with them untill the end of the world? *But lo* (ſaith he) *I am with you alwayes, even unto the end of the world*, Matth. 28. 26.

And now after all this, I could further back the whole with teſtimonies of the Ancient: but the Scriptures are cleare enough without them. And yet, to give truth the greater luſter, I ſhall collect ſome few (beſides what of this nature hath been already) and briefly ſet them downe.

S. *Hierom* ſhall be firſt, who expounding theſe words in the 44. Pſalm, namely, that *In the ſtead of Fathers thou ſhalt have Children*, breakes forth into theſe words: *Fuerint (O Eccleſia) Apoſtoli patres tui, quia ipſi te genuerunt; Nunc autem, quia illi receſſerunt à mundo, habes pro his Epiſcopos filios*: that is, *O Church, the Apoſtles were thy Fathers, becauſe they begate thee: But now becauſe they have left the world, thou haſt in their ſtead Biſhops, and they are ſonnes.* The ſame doth alſo S. *Auſtin* note upon the foreſaid Pſalme. *Quid eſt* (ſaith he) *pro patribus tuis nati ſunt tibi filii? Patres miſſi ſunt Apoſtoli; pro Apoſtolis filii nati ſunt tibi, conſtituti ſunt Epiſcopi.* S. *Hierom* againe *Catal. Script. Eccleſ. Epiſt. ad Evagr. Com. in Matth. in Proem. & in Præfat. in Marc.* (though no faſt friend) hath left recorded, that Bi-

ſhops in *Alexandria* began whilſt many of the Apoſtles were alive; as S. *Peter* and S. *Paul*, S. *James* and S. *Marke*: which laſt, I mean S. *Marke*, is by the confeſſion of the ſaid Fathers, graunted to be the firſt Biſhop there.

Saint *Ambroſe* could ſay, upon *Gal.* 1. 18. that S. *Paul* ſaw *James* at Ieruſalem, becauſe he was made Biſhop of that place by the Apoſtles. So alſo ſaith *Euſebius*, in his ſecond booke of Eccleſiaſticall Hiſtory, at the firſt and 23. Chapters.

Irenæus ſaith, in his third Booke and third Chapter againſt Hereſies, that he could reckon who were Biſhops from the Apoſtles to his owne times.

Euſebius is able to doe the like; and in expreſſe termes ſaith, that *Timothy* and *Titus* were the firſt Biſhops of *Epheſus* and *Crete*, *Eccleſ. Hiſt. l.* 3 *c.* 4.

The ſubſcriptions at the end of two of S. *Pauls* Epiſtles, have alſo ſaid it: and though no part of the Text, yet of age enough to beare witneſſe with the reſt.

But come we to *Ignatius*, a man who was not onely one of S. *Johns* Diſciples, but a faithfull Martyr, and one that had likewiſe ſeen Chriſt in the fleſh: and he, in his firſt Epiſtle, ſaith: *Quid enim aliud eſt Epiſcopus, quam is, qui omni principatu & poteſtate ſuperior eſt.* And a little after, *Quid vero Presbyterium aliud eſt, quam ſacer catus, Conciliarii & Aſſeſſores Epiſcopi? Quid vero Diaconi, quam imitatores angelicarum virtutum, parum eſt inculpatum Miniſterium illi miniſtrantes?* Meaning in the generall, that a Biſhop is ſuperiour to his Bench of Presbyters; they next to him; and the Deacons inferiour to both. Lo then, here wee have three orders, which hee likewiſe ſheweth a little before; and eſteemes them no better then out of the Church, who will not obey their Biſhop in the firſt place, and then the reſt accordingly. Alſo in his Epiſtle *ad Magneſios*, he rejoyceth in them that obey their Biſhop. Hee alſo ſaith, *That neither Presbyter nor Deacon, nor Layman, can doe any thing* (viz. in matters Eccleſiaſticall) *without their Biſhop.*

And in his Epiſtle *ad Philadelphenſes*, ἐπακολουθεῖτε τῷ ἐπισκόπῳ, καὶ τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις: *id eſt, Epiſcopo attendite, & Presbyteris, & Diaconis*, Obey your Biſhop, Presbyters and Deacons. And in the ſame Epiſtle a little after, χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖν: *Doe nothing without your Biſhop.*

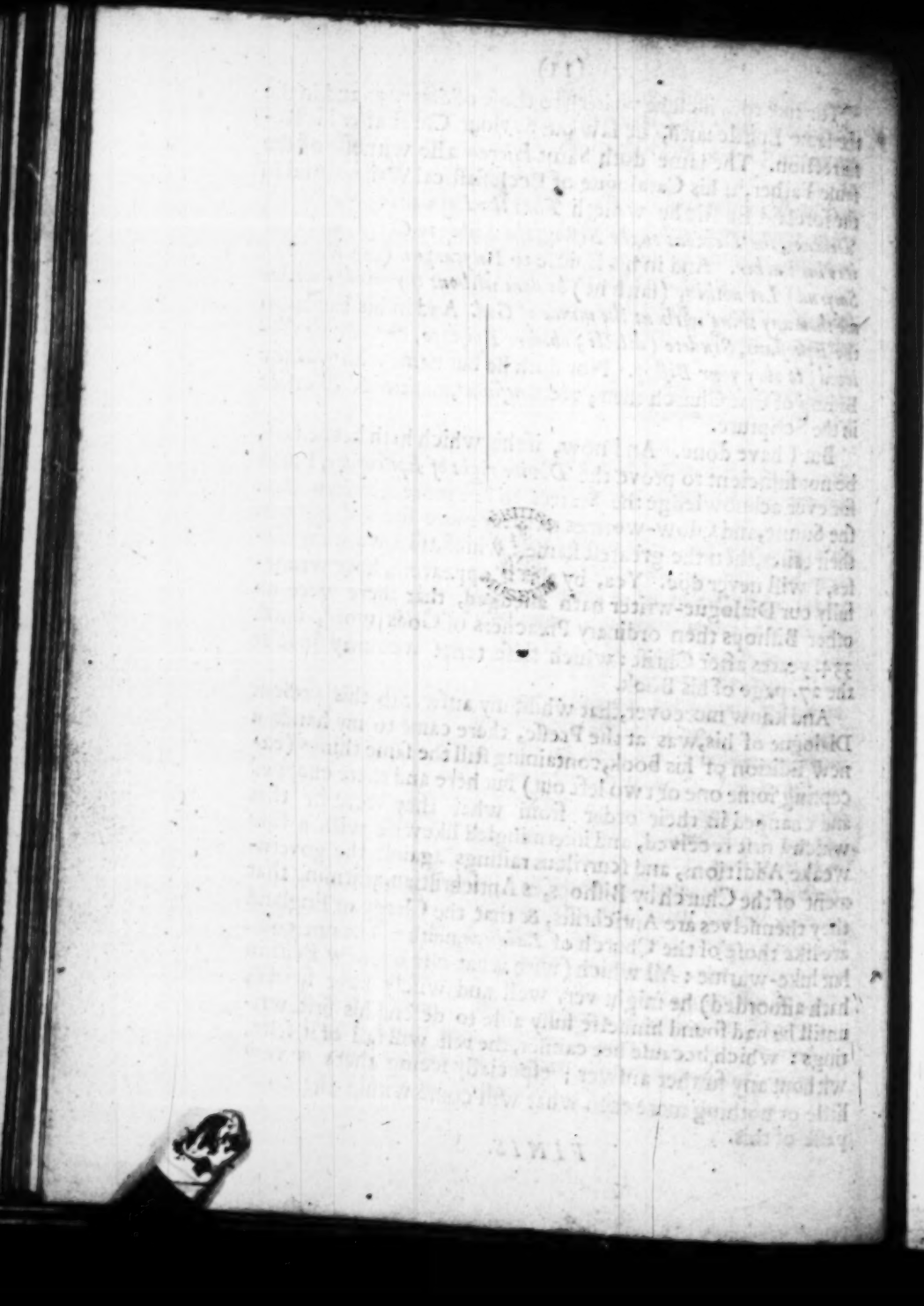
The

The like to which he writeth to thoſe of *Smyrna*: and in the the ſame Epiſtle ſaith, he ſaw our Saviour Chriſt after his Reſurrection. The ſame doth Saint *Hierom* alſo witneſſe of the ſame Father, in his Catalogue of Eccleſiaſtical Writers. And in the foreſaid Epiſtle he willeth *That the Layman be ſubject to the Deacons, the Deacons to the Biſhop, the Biſhop to Chriſt, as Chriſt is to his Father.* And in his Epiſtle to *Polycarpus* (the *Angell* of *Smyrna*) *Let nothing* (ſaith he) *be done without thy minde; neither doe thou any thing without the minde of God.* And in his Epiſtle to the *Epheſians, Studete* (*dilecti*) *obedire Epiſcopo, &c. Study* (*beloved*) *to obey your Biſhop.* Nor doth he but name who was the Biſhop of that Church then; *viz. Oneſimus*, mentioned likewiſe in the Scripture.

But I have done. And now, if this which hath beene ſaid, be not ſufficient to prove the *Divine right of Epiſcopacy*, I muſt for ever acknowledge the Starres to bee more glorious then the Sunne, and Glow-wormes to carry more fire and light in their tailes, then the greateſt flame: which, till I want my ſenſes, I will never doe. Yea, by this it appeareth, how wrongfully our Dialogue-writer hath alledged, that there were no other Biſhops then ordinary Preachers of Gods word, untill 334. yeares after Chriſt: which falſe tenet wee may finde at the 27. page of his Book.

And know moreover, that whilſt my anſwer to this preſent Dialogue of his, was at the Preſſe, there came to my hands a new Edition of his book, containing ſtill the ſame things (excepting ſome one or two left out) but here and there chopped and changed in their order from what they were in that which I firſt received, and intermingled likewiſe with a few weake Additions, and ſcurrilous railings againſt the government of the Church by Biſhops, as Antichriſtian, affirming that they themſelves are Antichriſts, & that the Clergy of England are like thoſe of the Church of *Laodicea*, neither hot nor cold, but luke-warme: All which (with what elſe his new Edition hath affoorded) he might very well and wiſely have ſpared, untill he had found himſelfe fully able to defend his firſt writings: which becauſe hee cannot, the reſt will fall of it ſelfe, without any further anſwer; eſpecially ſeeing there is very little or nothing more then what will come within the compaſſe of this.

FINIS.



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To the right Honourable the Lords in the High Court of *Parliament*.

Most Honourable Lords,

WHereas the late Petitioner *Sir Thomas Aſton*, Baroner, hath had acceſſe with his *Petition*, unto your preſence, Entituled, *An humble Petition in the behalfe of the County Palatine of Cheſter*, which is (no doubt) diſcerned by your cleere judgments, to be as far from Humility, as from Truth; which hath perplexed the minds of thoſe honeſt men, whoſe names ſo great a Baronet hath much forgot himſelfe, to uſe without their leave. Yet leſt the Petitioner ſhould glory in his prodigious policy: I humbly crave your Honors leave, to preſent to the world, a briefe view of the ungrounded projects, diſcerned by your Honours diſcreet wiſdoms, far more cleerly. In which, Sir *Thomas* undertakes two things. Firſt, to ſet up his own glory in his owne Petition. And ſecondly, to tryumph over us, and make us deſpicable in your eyes.

1. The Petitioner, Sir *Thomas Aſton*, boaſteth himſelfe of the number, the honour, and the quality of the perſons, ſubſcribing to his *Petition*. Whereas teſtimony is ready to make it appeare, that amongſt ſevenſcore in two pariſhes of the ſaid County, 100 and 18 of that number (whoſe names he uſeth) pro-

fesse they never atested to any such *Petition*, and that their hands are forged without their consent, or knowledge: and for their honour, such persons as are Recusants, I know your Lordships doe well enough discerne their endeavours, not to be for, but against Protestant religion. And if dead men, mad-men and children be of quality fit for such an attestation; behold hands, and if that will not serve, see fained ones for them long since gone out of the land. But how forgetfull is the *Baronet* in his passionate Rhetoriks, alleadging, and traducing your honours, that your Lordships have approved thereof.

2. Sir *Thomas Aston* making his apologie to your honours, to prevent us from having favour before your Lordships eyes, doth declare, that those are seditious persons, who put a scandall upon the county, forgetting that himselfe had brought before your honours such names to his owne *Petition*, of whom many hundreds are ready (if occasion be) before your honours to protest against it: which S. *Thomas* himselfe confesseth, is against the lawes of this land, and of your honourable Assembly: yet hath he troubled, and caused to be imprisoned, my self, & some others, who protest before your honours, that wee had no hand at all in it. Yet I deny not, *right honourable*, but I have else-where writ against that order of Bishops which Sir *Thomas* calls honourable, and noble; because they are placed in the temporall seats of temporall honour, and sit with the Nobility: whose honour ought rather to depend on their faithfull and constant preaching to their flock, and their Nobility to depend on heaven, being clothed with Christs righteousnesse, and preferring that above their *linnen rotchets*. The honour not of Magistracy, or Lordly nobi-

nobility doth not ſo well become them as the name of ſhepheard. And whereas the *Petitioner* hath laid the burden of the Anti-petition upon our ſhoulders, I know your Honours doe well diſcerne his Ignoble and unbecomming forgeries, and calumnies therein expreſſed.

And though I am ignorant whoſe burden I bore I take it contentedly, for Chriſt himſelfe did ſo beare mine. Yet herein will your Honours be pleaſed to give me leave to ſide with the Anti-petitioner in this (rather, then with Sir *Thomas Aſton*) That the proceedings of our Biſhops, and Prelates, doe declare them to be the profeſt enemies of the Goſpell: as may appeare by their Canons againſt the Goſpell it ſelfe, their tyranny over the faithfull Preachers thereof, by their countenancing, and upholding the ſcurrilous and vild enemies againſt the ſame, and by their caſting off of the lawes of temporall Magiſtrates; according to the inſtitution therein contayned, which by many worthy men from time to time, hath bin lamented: amongſt the reſt I onely touch upon that ſaying of *Henry Stalbridge*, in the dayes of King *Henry* the 8. Who ſaith in his Epiſtle printed at *Baſill* that not onely the bloudy Beare Wolfe of *Rome*, but other petty prollers; the preſtigious *Prieſts* of *Baal*, eſpecially the Biſhops of England, doe roare like hungrie Lions, fret inwardly like angry Beares, and bite like cruell Wolfes; cluſtering together in corners like a ſwarme of adders in a dunghill.

Is their Inſtiturion *Iure divino* who deny the Inſtitution of Gods holy Sabbath ſoe to be, how can ſuch diſcipline have any ſhadow of Divinity in it, this is to deny the word of God, and to ſet up the inventions of men, but bleſſed be God they cannot ſo delude our nation: for God be thanked, we well know that though their hierarchy is not *Iure divino*, yet the Sabbath of the Lord is holy and inſtituted of God himſelfe. Were they one & the ſame with the preaching *Presbiters* according to the Scripture it would then be granted that they were Divine,

Or did they onely rule over the *Presbyters* by the willing assent, and consent of the *Presbyters*, it might be granted, that they were humane. But being that they assume, & take to themselves the Lording power of their own wills, to tyrannize over Gods heritage; thus is neither of God, nor of man. May your Honors then be pleased to consider, whether their *institution* be *Ethnicall*, or *Diabolicall*, or both: for to such their predominacy, the holy Ghost moves them not, the presbyters desire not: *though Satan and evill spirits set them on, and draw them to it.*

* *Magdeburg centuries, Catalogus testium veritatis, Theodericus a Niem, &c.*

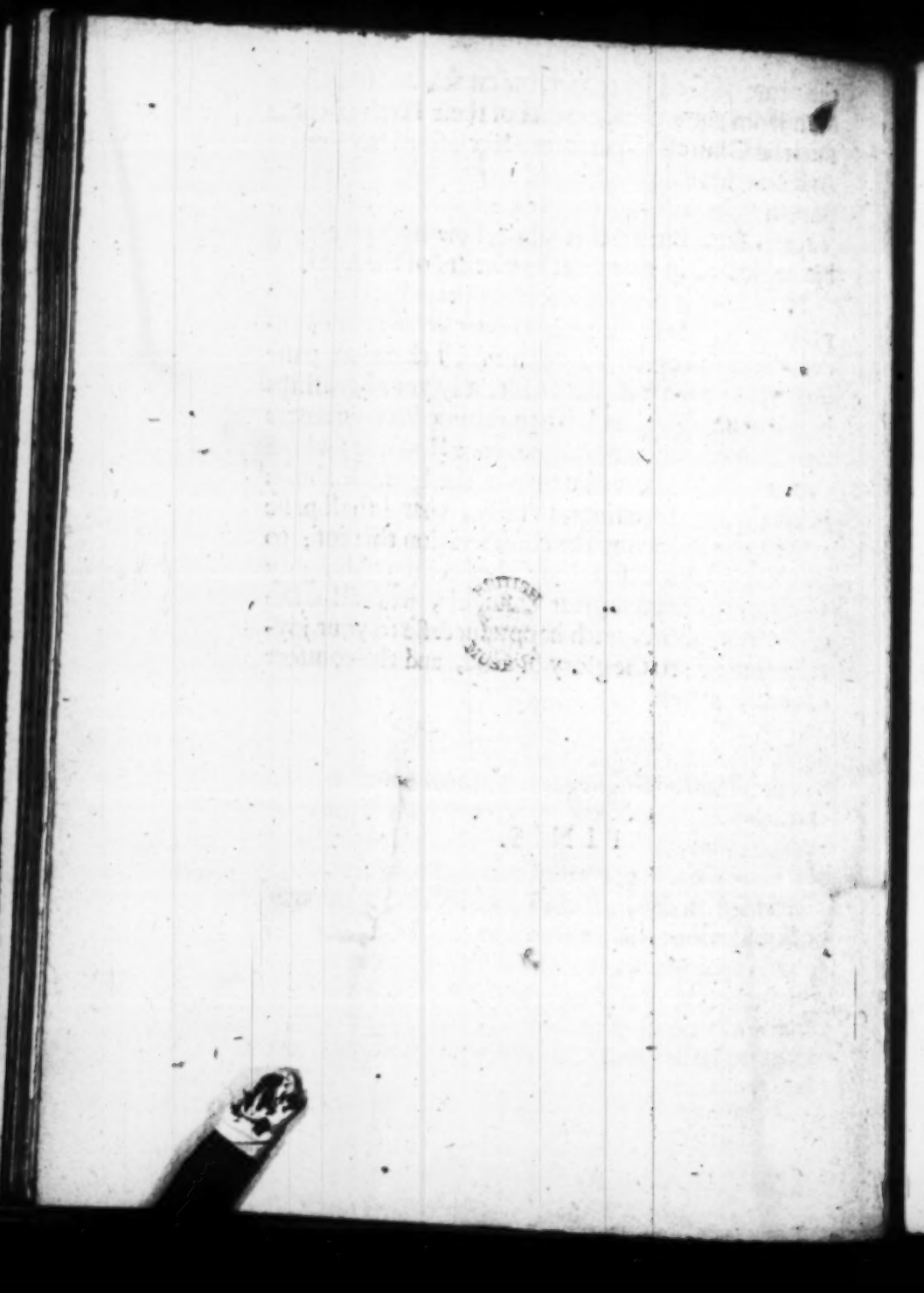
What their tyranny hath ever bin, may appeare in those many volumes written of their Acts, and Monuments: wherein their Lordly tyranny is declared at large, with their late *Ex officio* Oathes, Excommunications, and unjust proceedings, suspensions, & imprisonments, and fines: their suppressing of the preaching of the Gospell, and the havock they from time to time have made of the flock of Iesus Christ. And that they have laboured to suppresse the true Religion, & to bring in popery; may easily appeare, in their crying downe and silencing the godly, painfull Ministers of Jesus Christ, terming them Puritans, factious men, &c. In their perverting the lawes of God, and establishing their owne Canons and inventions, their taking of rewards, and admitting unable men into Ecclesiasticall Offices; even such, whose filthinesse, Idlenesse, and Riot, made them live, more like Epicures, then Pastors: wasting their pretious time in drinking, revelling, dancing, feasting, tabling, bouling, piping, carding, dicing: and having surfetted, & being drunke, quarrell, fight, & cause tumults, and prophane

Bookes of Martyrs, French and English, *Abbas Vsbergensis, St. Brides Revelations, Mathew Paris, Alvarius Pelagius de Planctis Ecclesia, Aretine, Guicciardine, Nicolaus de Clemangiis, Ozius Ecclesiæ, Marselinus patavinus de defensoris pacis M.* Tindall, &c. *M.* Turners hunting *of the Romish Fox, &c.*

the name of God by oathes, and curſes, and ſomtimes even from the embracements of their Harlots, come into the Church to performe Eccleſiaſticall duties. And how have they laboured in the bringing in of popiſh *Ceremonies*, *Crucifixes*, *Altars*, and Images. Tapers, &c. But all this while, how hath preaching bin neglected in many darke corners of the Land.

Now, may it pleaſe your Honours, what the Anti-petition is, wherewith Sir *Thomas Aſton* is ſo offended, I being altogether ignorant of, J therefore paſſe it over, onely what he ſaith of it. May your Lordſhips be pleaſed, to give me leave to returne his own words into his owne boſome, before your Honours; whoſe owne expreſſions, will unmaske the horrible abuſes in his owne proceedings, ſo fully, that J ſhall paſſe it over, onely leaving the conſideration thereof; to your Lordſhips diſcretion: beſeeching Almighty God to inſpire your great Counſels, with all wiſedome from above, with happy ſucceſſe to your joyfull meeting; to the glory of God, and the comfort of us all, *Amen.*

FINIS.



To the truly Religious Reader.

WHether Religion be a Vertue, or the Mother, and bond of all vertues, I will not now dispute. This I am sure of, that it happens to it, as unto Divine and Morall vertues, to be attended with two extreames, the one on the left hand, the other on the right; the one called Prophanenesse, *the other* Superstition: *the one whereof is the* defect, *the other the* excesse *of Religion. That both of these are enemies to Religion, and odious to God, there is no question; but whether most, is yet uncertaine, which we shall then resolve, when we have manifested these three things,* 1. *What Superstition is,* 2. *How common,* 3. *How great a sin it is.*

For the first; Superstition, in the generall, is nothing else but the excesse of Religion, or rather Religion run out of the wits, q.d. *by a superfluous and slavish feare of the Deitie. Hence it is fitly by the Greekes, called* δεισιδαιμονία, Act. 25.19 *a feare of the Deitie; And of the* Athenians *(otherwise prophane enough) the Apostle sayes, he did perceive them to be* δεισιδαιμονεστέρους, *too superstitious, too fearefull of the* Daimons, *whom they ignorantly did worship,* Act. 17.22. *For the conscience of such men being terrified by its owne guiltinesse and prophanenesse, puts them upon such wayes to please their God, and make him propitious, as best would please themselves, were they in his steed. And from hence proceeds that* ἐθελοθρησκία, *as it is called* Col. 2.23. *that will-worship, whereby men take upon them to prescribe to God, how he shall be served; every man according to his owne fancie, and imagination of God. From whence it doth appeare, that superstition is a sin against the second Commandement, and is rather a species of Idolatry, than the Genus of it, as the great Schooleman seemes to make it: For Idolatry is two wayes committed, either by worshipping a false God, or the true God in a false manner: The first of these is prohibited in the first Commandement, the other in the second; The first was the sinne of the* Gentiles, *the other was the sinne of the* Israelites, *in the time of* Jeroboam, *who worshipped the true God, in the Image of a golden Calfe; and the sinne of all those who worship God, with the inventions and traditions of men. Now when I say, that Superstition is the excesse of Religion, we may not so take it, as if a man could properly be too religious, or give God more than is due to him, or he deserves: but in that a man gives that to God as part of worship, which he doth not require, which is indeed to give him lesse. For the affirmative part of the fourth Commandement being this, That God must bee worshipped with his*

1. What Superstition is. *Superstitio est superfluus timor superstantium, i. cælestium quæ supra nos stant. Minsh. Dict.*

Aquin 22 q. 92 ar. 1.

Ibid. ar. 1. c.

owne

owne prescribed worship; hee that shall now devise a way of worship of his owne, and tender this to God, to make him propitious (fearing that that is prescribed, will not doe it sufficiently) this is that which stiles him superstitious. And this is that we call Superstition.

How common a sinne superstition.

For the second thing propounded, How common a sin this Superstition is, as it doth appeare by instances of all times and places; So also by the frequent and strict prohibitions given against it. The second Commandement is therefore propounded negatively, to imply, that men are apter to adde, (which is Superstition, as we said) than to detract from the prescribed Rules of worship (which is prophaneneſſe.) Certaine it is indeed, that Prophanneſſe and Superstition have almost divided the world betweene them (there being few that find, or keepe the golden Meane of Religion) but whether of them hath the greater share is yet uncertaine. The difficulty of deciding this doubt, is thus augmented; That the same parties (being not truly Religious) are oftentimes both prophane and superstitious. Prophane without, in common life, and superstitious within the Church, when they come to tender their devotions. Nay the Scripture gives us instances enough, and too many of those kind of men, who were most notoriously prophane and wicked, and yet exceeded in their formalities, and ceremoniall services of God, Isa. 1. Jer. 7. Psal. 50. &c. And however prophanneſſe in the very worship of God bee a common vice, and men be too propense unto it; yet, if I mistake not, men are more inclined to be superstitious in their worship, than prophane, and that for these reasons.

First, Atheisme, which is the Mother of prophaneſſe, is not so common; few there be that say, There is no God; or if they say it, that really believe it. For this is a naturall principle surviving the Fall of man, [That there is a God] upon which depends this next conclusion, [That this God must be worshipped] and that with Reverence; But there is no light left in man, How God will be worshipped, at least for the externall part; whereas there are some reliques of morality left, to keepe men from extreme prophanneſſe. Hereupon it comes to passe, that men are apt to thinke, that God is like themselves, to be pleased best, with free-will-offerings of their owne, that is, with will-worship, and voluntarie Humilitie, Col. 2. 18. and that the highest, or rather the lowest expressions of Devotion are fittest for him: And thus (wanting light) they find out many inventions, to serve God withall, which is nothing else but Superstition.

Secondly, because men are naturally proud, and conceited of their owne wisedome, even to prescribe in the service of God. Hence wee may observe, that when the Apostle speakes of Will-worship and Superstition, he commonly intimates the cause and originall thereof, to bee the φρονημα. the wisedome of the flesh. That Humilitie, or demission of mind, that was pleaded for worshipping of Angels, using them as Mediators to God, Col. 2. 18. was the

devise

deviſe of ſome, [That were vainly puffed up in their fleſhly mind.] *And ſo in the following verſes, thoſe Traditions,* [Touch not, taſt not, handle not] *had the ſame originall* [which things have a ſhew of wiſedome, &c.] *The like is to be obſerved,* Rom. 1. 22. 23. *The Gentiles when they changed the glory of God, into Images of all ſorts, thought themſelves very wiſe: for ſo hee ſayes,* [profeſſing themſelves wiſe, they became fooles.] *The Iſraelites alſo, when they choſe them places, and trees to worſhip God in, and under them (contrary to expreſſe command of God) wanted not pretence of reaſon for what they did,* Hoſ. 4. 13. [They Sacrifiſe upon the tops of the Mountaines, and burne Incenſe upon the Hills, under the Oake, the Poplar tree, and the Elme, becauſe the ſhadow thereof is good, &c.] *Good in regard of Divine preſence, more there than elſe-where: Good in regard of more Holineſſe, as conſecrated to ſuch a Deitie: Good laſtly, to ſtirre up more devotion, for the former reaſons,* viz. *the conſideration of Divine preſence, and more Holineſſe there than in other places. Now, this proud conceited wiſedome, keepes men ſo farre from being prophane in the ſervice of God, that it rather precipitates them into the other extreme, and that is* Superſtition.

Thirdly, that men may Supererogate *with God, is a naturall piece of Poperie, borne and bred up in the hearts of all men; by which men thinke either to merit of God, if leſſe groſſely vitious, or at leaſt, to ſet off with him, and to quit the ſcore of former arreares, by voluntary and uncommanded ſervices. If they find they faile and come ſhort in ſome thing commanded, they will overdoe, in ſome other thing not commanded, and ſo they take it, that God is ſatisfied. Now to foſter and favour this opinion, the performance of required ſervices will not ſerve the turne. For no man can dreame to merit reward, or ſatisfie a debt, by a neceſſary and enjoyned performance; Therefore, that he may ſupererogate in both, hee muſt deviſe and undertake ſomething not commanded. Hence were and are, thoſe counſels of perfection, of the old Papiſts, the Phariſees; and the New Phariſees, the Papiſts: Wee heare one of them bragging; I thanke God, I pay Tithes of all I doe poſſeſſe, that was but his dutie: but more than that, I faſt twice a weeke, which God never required of him: implying, that either God was beholden to him, or at leaſt, he was not beholden to God, or any wayes behind-hand with him, though he had failed in other things; for in doing more than was commanded, he had made amends for what he had offended. Of this mind it ſeemes were their Predeceſſors,* Iſay 58. *who durſt expoſtulate with God, as not obſerving their devotions:* [Wherefore have we faſted, and thou regardeſt it not?] *They could not be ſo ſenſleſſe, as not to ſee and know themſelves to be faultie enough, (as God charges them preſently upon it) but had they not thought, the ſatisfaction made by Faſting more than was required, they had not made*

that bold and sawcie expostulation with God. It is the naturall fashion of hypocrites, to ply God with ceremonials, for neglect of morals: and to make amends (as they thinke) for breach of Gods commands, by substitution of their owne superstitious Traditions. And in this notion wee may say, that superstition springs from the ground of prophaneneſſe: none commonly being more ceremonious (that is superstitious) than they that are most prophane. For knowing themselves indebted for morall transgressions, they labour to compensate God with Ceremonials, either of his commanding, or of their own devising. Guiltinesſe (as I said) drives them to doe something to appease an angry, and by prophanneſſe provoked God; Duties commanded by God, when best performed, are but duties, and therefore pay no former debts: Onely Counsels of perfection, or devises of higher Devotion, *seeme to supererrogate, and this is* Superstition.

Fourthly, because there is more credit and applause from men, not onely more than can be looked for, in prophanneſſe (which is lyable to dishonour, and just hatred) but more than can be gotten, by doing things commanded. To doe duties commanded by God, (at least for the outward act) is vulgar, and common to every Professour of Religion: but hee that transcends commands, and worships God, with voluntary worship, with greatest humilitie, and abjection of himselfe, this is the Saint of hypocrites, and the Angell of ignorant men. This is easily observable, that those that were exactest in ceremonials (whether Gods, or their owne, but rather their owne) though guilty often in morals, carryed away the credit of the world from them that were more exact in morals, and equally exact in Ceremonials of Gods prescribing. Zacharie and Eliz. that walked in all the Commandements, Ordinances and statutes of the Lord without rebuke, were not in halfe that reputation, that the Phariſees were, who did exceed in observation of their owne Traditions. Nay, our blesſed Sauiour himselfe, though most exact in all commands of God, could not winne so much credit and applause as the Phariſees had in those times. And the Phariſees had no better way (as they thought) to suppreſſe the growing fame of him and his Diſciples, than to lay upon them this imputation of want of Devotion, in not observing the Traditions of the Elders.

Fiftly, because as Ceremonials are easier to doe than morals, so those Ceremonials which themselves invented, they can more easily, and more exactly performe, than those of Gods prescribing. How easie a thing it was, to Sacrifice a beaſt, how hard to mortifie a luſt? How easie a thing it was to waſh their hands, and pots, and cups, and diſhes; How hard to waſh their hearts from rapine and extortion? How easie a thing it is to bow the body with severall Postures and gesticulations, how hard to bend the soule to Gods commands? Now the truth is, Superstition, though it seeme a buſie,

yet

yet it is but a lazie thing. Like some lither and idle ſervants, who are very quick about leſſer matters, but remiſſe enough in buſineſſes of greater waight or labour. Nay, therefore double diligent in leſſer, that they may exempt themſelves from harder works: Juſt ſo it is, with Superſtitious hypocrites, they ſometimes tire themſelves, and weary God, with ritualls, that they may ſlip their necks from harder ſervices. Beſides, there is another thing in it. Their owne Deviſes, they can, and know they can, exactly performe; but things of Gods preſcription, are very hard, if not for matter, yet for manner to be performed. Hence they find juſt cauſe to be humbled in their beſt performances of Gods commands, as failing and falling ſhort of what was commanded, but they find cauſe to applaud themſelves, and to glory in their owne deviſed ſervices, becauſe they have exactly performed them.

Laſtly, becauſe the moſt wicked and profane, deſire not ſo to ſeeme, but find out figg-leaves to cover their profaneneſſe. Herod, though he intended murder, pretended worſhip unto Chriſt. Iezabel that meant to ſwallow down Naboths Vineyard, proclames a Faſt. The Phariſees that devoured widowes houſes, did it with a pretence of long prayers. Now the more ſeemingly devout men are at Church, the leſſe they are ſuſpected to be wicked at home, or abroad. Who would imagine to finde a widowes houſe, in the bowells of a long praying Phariſee? or to meet with rapine and extortion, in a waſhed and ſcoured diſh? Who would think, that a man that bowes conſtantly, devoutly, at the Name of Jeſus, would commonly ſweare by the name of God, or Chriſt? Who would looke to find thoſe, that bowe ſo much, ſo oft before the Altar, ſo ſtiffe to yeeld obedience to the morall cõmands of God? In a word, to find men, who are religious even to Superſtition, to be profane even to Admiration? Upon all theſe reaſons, and perhaps more, it may appeare, that men are more enclin'd to Superſtition, than to profaneneſſe; and conſequently, that profaneneſſe is not ſo common, as Superſtition.

And now wee come to the third, How great a ſinne Superſtition is; For though it be true, that profaneneſſe is an odious ſinne, and ſo eſteemed by men; yet ſure it is, that Superſtition is moſt abominable to God, notwithſtanding thoſe many ſpecious pretences that it hath, of ſingular and ſpeciall Devotion; which we ſhall thus demonſtrate. How great a ſinne ſuperſtition is.

Firſt, it derogates from the infinite wiſedom of God, as if he were not wiſe enough to preſcribe his own worſhip: we ſaid before, that Superſtition wants not ſhewes of wiſedom, to make it plauſible with men, and (as they thinke) well pleaſing to God: Now for fooliſh man, to make himſelfe wiſer than God, in matter of his owne worſhip, as it proceeds from intollerable pride and preſumption, ſo it cannot chooſe but be abominable to God. No King, no Father, no Maſter on earth, would ſuffer ſuch inſolence from their inferiours, that they ſhou'd take upon them to preſcribe their manner of ſervice; and ſhall God?

Secondly, it detracts not onely from the perfection and truth of Scripture by addition to the Rule of worship, but it belyes both the Scripture, and God himselfe, making that his command, and a part of worship, which is the figment and device of man. The false Prophets were of old charged with forgerie, for saying, Thus saith the Lord when the Lord hath not spoken it. And of Ephraim, *who was superstitious in the service of God, thus it is said;* [Ephraim compasses me about with lyes, *Hos.* 12.1.] *To this purpose is that of* Solomon. *Pro.* 30.6. [Add not thou unto his words, lest hee reprove them, and thou be found a lyar.] *for putting that upon God, as if it were his word, which is thine own invention. As not to beleeve what God testifies, is to make him a lyar,* 1 Ioh. 5.10. *So to make him say, what he sayes not, is also to put upon him a lye. Now we know how haynous a crime it is, to give the lye to a man, at least our Superiour: How great a sinne then is it to put the lye upon the God of truth?*

Thirdly, whereas men pretend they doe it out of their great respects and love of God, as thinking nothing too deare, too much for God; the truth is, it proceeds from hatred of God: This is evident in the second commandement, where those that keepe Gods Commandements, that is, his prescriptions of worship, according to the second commandement, are said to love him, and keepe his commandements. And on the contrary, they that break his commandements, either by defect, or by additions of their owne, are said to hate him: [Visiting the sinnes, &c. upon them that hate me:] *Now there is nothing more odious, to God or men, than hatred masked under the pretences of love.*

Fourthly, it is Idolatry, not onely against the second commandement, worshipping God in a false manner, but even against the first commandement, either negatively, not having the true God for our God; or positively, setting up another God, in his steed. First, the first commandement requires, not onely that we have no other God, but also, that wee have the true God for our God. But hee that worships God in a false manner, hath not the true God for his God, nor doth he worship him. This is evident in 2 King. 17.32.34. *In the one verse it is said; They feared or served the Lord, that is, they intended so to doe; but in the other, it is said, They feared not the Lord; and the reason is rendred, because they did not serve him according to the Law, and commandement, which the Lord commanded the sonnes of* Iacob, *&c. For the other, that the Superstitious worshipper, sets up another God in the steed of the true God, will thus appeare; because he sets up himselfe in the steed of God; and in serving God, hee serves himselfe. This is easily collected from that speech of God himselfe,* Zach 7.5. [When you fasted and mourned, in the fifth and seventh moneth, as now these seventy yeares; did you fast at all to me, I say, to me? when you eat and drank, did you not eat to your selves and drink to your selves?] *As if he should say, you fasted to*

Ioh 4.22 You worship, you know not what.

your

your ſelves, as well as you did eat and drink to your ſelves. Thoſe Faſts I required not, you deviſed them of your owne heads, and obſerved them, as your owne Traditions, and ſo in worſhipping me, you worſhipped your ſelves. And this was in effect, to ſet up your ſelves as God. As if a Subject or Servant ſhall preſcribe Lawes, how they will ſerve their King or Maſter; is not this to ſet up themſelves, inſteed of their King and Maſter? So doe all ſuperſtitious perſons; they pull downe God out of his Throne, and place themſelves therein, and under pretence of worſhipping God, they worſhip themſelves, which is moſt groſſe Idolatry, againſt the firſt commandement.

Laſtly, it is the worſt and higheſt degree of Idolatry, not onely the worſhipping of an Idoll, but it is the worſhipping of the Devill, Gods greateſt enemie, inſteed of God, placing him in the Throne of God. This is evident by the Scriptures; in many inſtances. The Gentiles firſt, intended no doubt to offer ſacrifices to the true God, Rom. 1. 21. Act. 17. 23 *Yet the Apoſtle ſayes expreſly,* 1 Cor. 10. 20. *The things which the Gentiles offer, they offer to Devils and not to God.* Aaron *and the Iſraelites, intended alſo to worſhip the true God,* Exod. 32. 5. *Theſe be thy Gods, O* Iſrael, *which brought thee out of Egypt: Yet* Levit. 17. 7. *they are forbidden to ſacrifiſe any more (as they had done) to Devils. The* 10 *Tribes had the ſame good intentions,* 1 King. 12. 28. *Yet* 2 Chron. 11. 15. *It is ſaid of* Ieroboam. [He ordained him Prieſts — for the Devils, and for the calves which he made.] *Becauſe they worſhipped the true God, in a falſe manner, therefore they are ſaid to worſhip the Devill inſteed of God. In a word, The Papiſts, that worſhip God, in Images of gold, ſilver, braſſe, ſtone, and wood, &c. ſuppoſe that they worſhip the true God; but S.* Iohn *ſayes, they worſhip Devils.* Rev. 9. 20. *By all which hath bin ſaid, it now appeares, that however* Superſtition *makes a faire ſhew of honouring God, and is of high eſteeme with men; yet it is an hainous ſinne, and moſt juſtly, for the former reaſons, moſt abominable to God.*

To apply this a little to our preſent purpoſe. This Age of ours is profane enough, there is no queſtion to be made of that. It cannot alſo be denyed, but profaneneſſe *began to creepe apace upon the ſervice of God; But I dare ſay, that* Superſtition, *like a gangrene, hath crept further in a fewe yeares, than* profaneneſſe *did in many, and had it not beene maturely checked, it might, for ought I know, by this time have carried us neere to* Rome. *Amongſt other particulars, wherein* Superſtition *began to revive, ſome are here preſented to thy view (good Reader) as leaders of the reſt. Apparent it is, that ſome men began to put ſo much* holineſſe *in Churches, and things thereto belonging, that they had almoſt loſt all* holineſſe *in themſelves: and the* holineſſe *of* places *had wellnigh eat up all the* holineſſe *of* Times, *unleſſe they were* Times *of mens deviſing. For firſt, is it not evident, that the* Holy dayes *ſo called, had thruſt out almoſt the* holineſſe *of the* Lords Day, *or gotten to themſelves*

equall

equall honour with it? The Holy dayes of Saints were as ſtrictly preſſed to be obſerved, and by themſelves obſerved, with more devotion, with more ſolemne ſervices, than the Lords Day; On them men might not work, in their honeſt callings, but preſently they were preſented; On this, (the Lords Day) they gave them liberty, without ſinne, not onely to labour, but to play, and that ſuch playes, as ſcarce beſeeme a common, much leſſe, an Holy day. *For the* places *alſo of humane conſecration, how* ſacred *and holy were they eſteemed, not onely in their publick uſe, but* extra uſum. *No veſſell, no burden, might paſſe through them, no buſineſſe ſacular might be done in them; whereas the* Lords Day *was counted* holy, *no longer than the* publick Service *laſted. From the* Altar *to the* Bell-ropes, *all were Sacred; no comming in to the Church, no going out, without uncovering, adoration, proſtration, once, twice, thrice, forward, backward; and he that would not doe ſo, was held, little better than profane. The very* Churchyards *were growne ſo holy, that if a beaſt did but touch them, they were held by ſome profaned. Hence thoſe* Holy Articles, *given to enquire, whether any kinde of cattell were ſuffered to feed therein. Such is the ſpreading nature of* Superſtition, *that though the* Churchyard *bounds be known, yet* Superſtition *once gotten into the Church, knowes no limits. I will make bold to borrow the words of another, altering onely the Subject whereof he ſpake, to this in hand, and adding ſome few words beſides.* [Of the two great enemies of Gods holy worſhip, although *profaneneſſe*, in it ſelfe, be the more offenſive; yet *Superſtition* is more ſpreading, and more quick of growth. In ſuch a Church as this, ſo ſetled, in a conſtant practiſe of Religious offices, and ſo confirmed by godly *Canons*, for the performance of the ſame there was no feare, that ever the publick worſhip of God would have beene over-runne by the profane neglect of any pious reverence, then required. Rather the danger was, leſt by the violent torrent of ſome mens affections, it might have beene overflowne by thoſe Superſtitions, wherewith, in imitation of the Iewes, (or Papiſts) they began to charge it: and thereby made it, as burdenſome to their brethren, as was the ceremoniall Law to the Iſraelites, by the Law of *Moſes*. Nor know wee, where they would have ſtayed, had not the Honourable Parliament now aſſembled, been pleaſed, out of a tender care of the worſhip of God, and ſafety of Religion, to give a check to their proceedings.] *But I may not enlarge my Epiſtle too farre, leſt my Perch grow too bigg for my houſe. I leave what ever hath, or ſhall be ſaid, to the candide cenſure of the godly and judicious Reader. Farewell.*

Hiſt of Sab. epiſt. ded.

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SUPERSTITIO SVPERSTES:

OR,

THE RELIQUES OF SUPERSTITION

newly Revived.

Manifested in a Discourse

concerning the *Holinesse* of *Churches*,
And *bowing* towards the ALTAR.

Whereunto is added a Censure of two

Letters, touching the same Subject, The one written by Doct. *M.* the other by M. *Meade*.

By D. C.

Aquin. 22. q. 97. ar. 4. c.

Superstitio est quadam protestatio infidelitatis.

Senec. Epist. 123.

Superstitio error insanus est, amandos timet, quos colit, violat. Quid enim interest, utrum Deos neges, an infames?

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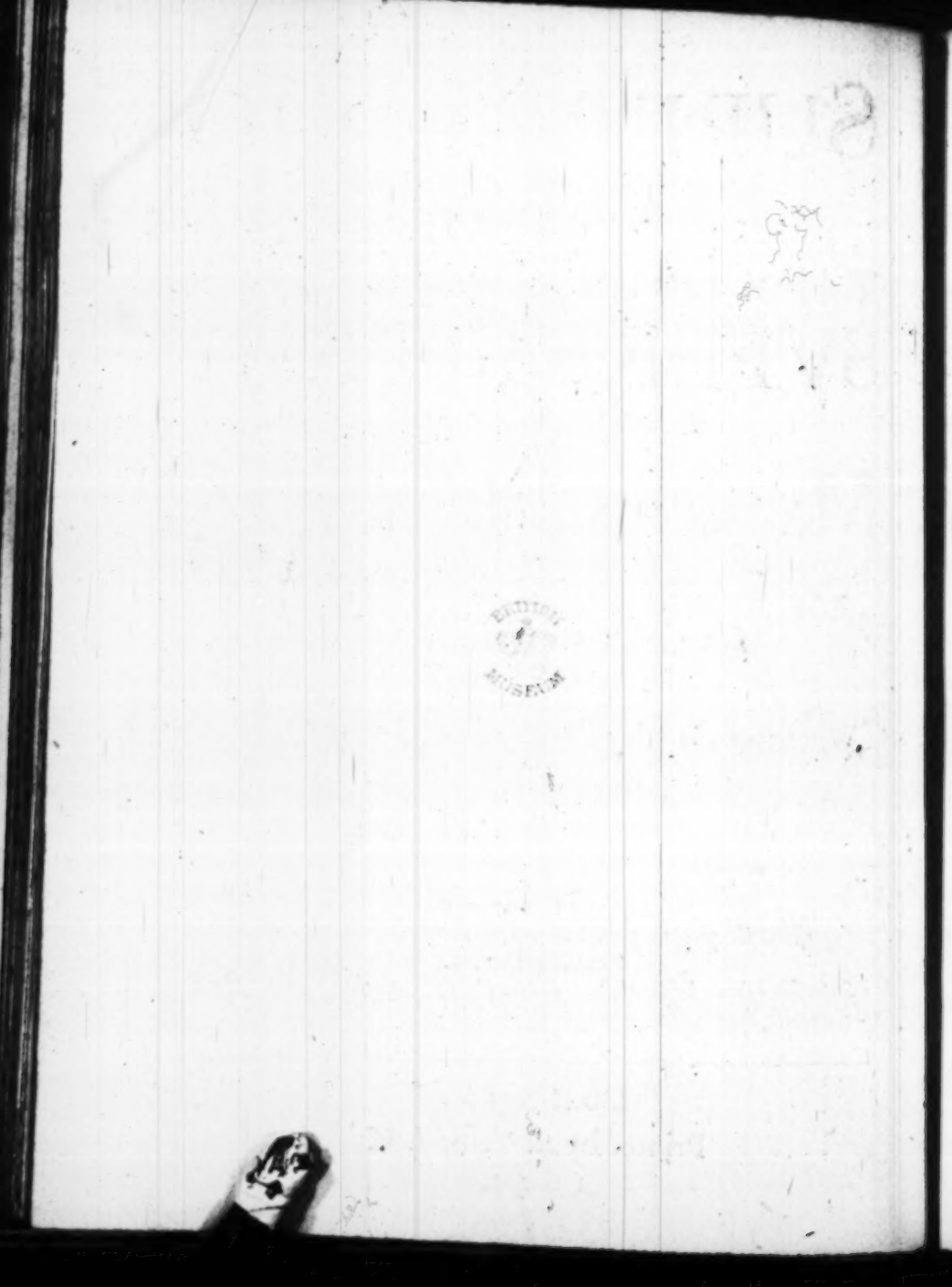

SUPERSTITIO SVPERSTES.

OR

The Reliques of Superſtition newly Revived.

CHAP. I.

Concerning the Holineſſe *of* Churches.

THere hath beene of late, amongſt our ſelves, a Controverſie revived, concerning the *Holineſſe* of Places, now in the times of the *Goſpell*; [*Whether any Place bee properly Holy, or more holy than another.*] In particular, *Whether the Church be more holy than other Places, or one part of the Church more holy than another.* This Queſtion wee therefore chooſe to begin with, becauſe it is the foundation of the ſucceeding Controverſies, and they ſtand or fall together with it: For the clearer deciſion, and Reſolution whereof, wee muſt crave leave to premiſe ſome few Conſiderations.

First, That under the Law, there was a difference of *Places*, in regard of *Holineſſe*, one more holy than another: as

1. The whole land of *Canaan* was called the *Holy land*, Zach. 2. 12. and was accounted more holy than other Lands were, as being the promiſed Land, the inheritance of Gods peculiar holy people, a Type of the Church on earth, and of

1. Difference of places under the Law.

1. The land of *Canaan*.

the Kingdom of heaven. And thereupon, the Saints of God did desire to be buried there; *Jacob Gen.* 47 29. *Joseph Gen.* 50 25.

2. The Citie of *Ierusalem.*

2. The Citie *Jer-salem* was also called *the holy Citie*, Math. 4. 5. and 27. 53. because God had chosen that place, above all others to dwell in, and to put his name there. [*At Salem is his Tabernacle, and his dwelling in Sion*, Psal. 76. 2.]

3. The Tempie in 3. degrees.

3. The *Temple* was yet more holy than the Citie, in any other parts thereof; because that was, as it were, the Palace of the great King; and therefore called the *holy Temple*, Psal. 5. 8. and often else-where, as the very Throne of his *Holinesse*. And this *Temple* had its degrees of *Holinesse*, according to the parts thereof.

1. The Courtyard.

1. The *Courtyard* (so called) the place where the people assembled. *Luc.* 1. 10. So holy a place, that our Saviour would not suffer any to carry a vessell through it, *Mar.* 11. 16.

2. The Holy place.

2. The *Holy place*, so called, *Levit.* 6. 20. the place where the *Priests* officiated; so holy, that the people might not come into it: spoken of also, *Heb* 9 2.

3. The Holy of Holies.

3. The *Holy of Holies*, or the *most Holy place*, Heb. 9. 3. into which, none, but the *High-priest*, might goe, and that but once a yeare. Wee shut up this first Consideration, with a double

1 Observation: First, that one Reason of the *Holinesse*, ascribed to these places, common to them all, was, their Typicall use, to signifie something in the Gospell; And as they did more neerely, and, as I may so say, more lively Typifie *Christ*, so the difference and degree of *Holinesse* did arise; as the *Temple* was more *Holy*, because it typified the body of *Christ*, in whom the Godhead dwelt bodily, *Col.* 2 9. as God did dwell Symbolically in the *Temple*: though other reasons of their

2 *holinesse* are after rendred. Secondly, we observe, that besides these places, mentioned, wee read not of any ordinary, standing place, that was called *holy*, in the old, or new *Testament*; For the *Synagogues*, which were ancient, and appointed for reading the Law, &c. are never (that I remember) called *holy*. And now wee proceed to another consideration, to bee premised.

2. Holinesse is two-fold.

Secondly, *holinesse* (with reference to the creature) is distinguished

ſtinguiſhed into two ſorts: *Inherent*, and *Relative*.

1. *Inherent holineſſe*, is that, which is infuſed into the creature, by the *holy ſpirit* of God. And of this kinde of *holineſſe*, none but rationall creatures, Angels, and Men, are capable. No other thing, Time, Place, can be ſaid to be *inherently holy*. 1. Inherent.

2. *Relative holineſſe*, then, is that alone whereof we now ſpeak, with reſpect to ſomething, without them, which doth denominate them *holy*. And it may be thus deſcribed, [*An holy thing, or place, is that, which being conſecrated to God, is, by him, thence-forward, owned, as his peculiar.*] Thus wee ſhall heare the adverſe party deſcribe it hereafter; [*Relative holineſſe, is nothing elſe, but a ſtate of relation of peculiarity to God-ward, &c.*] From which deſcription of *holineſſe*, in things or Places, now, as proper Effects, or naturall Conſequences, theſe particulars. 1. The unlawfulneſſe of alienating them by Men, or imploying them, to other uſes than *ſacred*. 2. The power or virtue, of ſanctifying the ſervices of thoſe that uſe them, making them more effectuall and acceptable 3. Some perpetuall poſitive reſpect or Reverence, in the uſe of them, and ſuch like. Theſe all (if I miſtake them not) are affirmed by ſome or other of the adverſe part, in this preſent Controverſie, as ſhall in due time be manifeſted. And there are but two things, as I ſuppoſe, that are made the grounds of this *Relative holineſſe*, applyable unto Places, in the eſteeme of one or other ſide, *viz.* The *holy God*, and the *holy things of God*, meeting in thoſe Places. 2. Relative, which is, 1. Deſcribed. 2. Diſtinguiſhed with reſpect.

1. The *holy God*: in relation unto whom, Places are called *holy* in a double reſpect. 1. His Preſence. 2. His Precept or Commmand. 1. To God himſelfe, and that

Firſt his Preſence there exhibited; which preſence of God, is alſo diſtinguiſhed, according to the manner of the exhibition; It is either *ſenſible, ſymbolicall*, or *ſpirituall*. 1. His preſence, which is,

1 *Senſible and viſible*, when God did pleaſe to manifeſt himſelfe to be preſent, to the very eyes of men, by ſome ſhew of glory. And this was extraordinary, as in the *Buſh* to *Moſes*, Exod. 3. 5. The place where thou ſtandeſt, is *holy ground*; 1. Senſible.

And ſuch was that to *Joſhuah*, Cap. 5. 15. And in this reſpect, the Mount, where our Saviour was transfigured, is called the *holy Mount*, 2 Pet. 1. 18.

2. Symbolical. 2. *Symbolicall*, or Ordinary, as in the *Temple*, upon the Ark, where God was conſtantly Reſident, by a *Symbolicall preſence*; The difference of this *holineſſe*, from this different preſence, was but this, That the *extraordinary or ſenſible preſence* made the places *holy* onely for the preſent Time of apparition; the *ordinary or Symbolicall preſence* made the place perpetually *holy*, during the good pleaſure of God there to dwell.

3. Spirituall. 3. *Spirituall and inviſible preſence* is that which God eſpecially affords unto his owne ſervants, and hath particularly promiſed to them, in the uſe of his holy Ordinances; [*Where two or three are gathered together in my name, there am I in the midſt of them*, Math. 18. 20.] That is, when Gods people meet together in any place, hee is *ſpiritually* preſent with them; not with reſpect to the Place, but to the Perſons. And therefore note, that he doth not ſay, I am in the midſt of that Place, as in the Temple of old, but in the midſt of Them: preſent in the Place, for *their* ſakes, not preſent with Them, for the Places ſake: For had they met in another place, his preſence had attended them there, as well as here, where now they are aſſembled. Now this *ſpirituall preſence of God* (we ſay) makes no place properly *holy*; becauſe then, God being preſent *ſpiritually*, with all his Saints, when, and whereſoever aſſembled, it would follow, that any Place, Houſe, Chamber, Cloſet, Field, &c. ſhould become *holy*; which, no man, I think, will affirme.

2. The Precept or Inſtitution of God. 2. The Precept, or Inſtitution of God, is another ground of *Relative holineſſe*, in places: I meane, his *Sanctification*, or Conſecration of them to holy uſes; As the Tabernacle, and Temple, were made *holy places* of old; ſo powerfully ſanctified by God, that they were made parts of his worſhip, effectuall meanes of grace, bringing acceptation of the perſons, and ſervices there performed; *holy*, not only during the time of the publick ſervice, but alſo, at all other times, in ſo much, that

that it was utterly unlawfull, to change them, for other Places, or to imploy them to any other uſes than ſacred, without his expreſſe leave.

2. *Places*, are ſaid to be *holy*, with reſpect to Holy things; as the Holy duties & exerciſes of Religion there performed, or Holy perſons there aſſembled: And thus men uſe to ſpeak that deale in this Controverſie; ſaying, [*That places dedicated and ſet apart by the Church, for Gods worſhip, are holy, in relation to the duties there performed.*] But, by their leave, this, of all the reſt, is a moſt improper *holineſſe*; and places in this reſpect are very improperly called *holy*: For if *holy duties* (or perſons) make any place *holy*, then every Place may be made and accounted *holy*, where holy perſons meet, to performance of holy Duties. The *Apoſtles* and *Diſciples* met together in private Houſes, and by the River ſide, *Act.* 16. to Preach, Pray, celebrate the Sacrament: Here were holy Perſons, and holy Duties, yet no man will ſay, as I ſuppoſe, thoſe places were *holy*, in their uſe much leſſe, after the uſe, when the duties ceaſed, and the perſons were departed. In this ſenſe, every private Houſe, where Prayer is made, and the Word read, were as *holy* as the *Church*; which, how it will pleaſe ſome men, I doe not well conceive, but leave them to conſider, and proceed to another conſideration. 2. Holy things of God.

Thirdly then, It is a point of prerogative, belonging unto God alone, to Sanctifie any thing, to make it properly *holy*, that is, ſo to ſanctifie, that the Thing is made a part of his Worſhip, an effectuall meanes of Grace, giving acceptation to the Worſhip, and to the worſhippers; and ſo, that it is unlawfull to alienate it for another Thing, or to imploy it to any other uſe, than Sacred. This is generally granted, by all Orthodox Divines, and therefore I forbeare the further confirmation of it, unleſſe it be required. 3. God onely can make Holy.

Fourthly, Whereas we often heare now adayes, that men doe *Conſecrate*, or *Sanctifie* Things or Places; it muſt be underſtood, if not ſuperſtitiouſly, of an improper kind of *holines*, conſiſting onely in a Seperation of them from Secular Imployments, for order, decencie, & conveniencie; with a great deale 4. How men are ſaid to ſanctifie.

deale of difference from the *Conſecration* of God; in theſe and ſuch particulars.

1. *Places* (to inſtance ſtill in them) *Conſecrated by Gods Inſtitution* are thereby made parts or proper Meanes of worſhip, as the Temple of old was; but Places, Conſecrate by Men, are onely circumſtances of Worſhip for order, &c.

2. *Places Conſecrated by God* ſanctified both the *Worſhip*, and the Worſhippers; as the *Altar* is ſaid to ſanctifie the *Gift*, and the Temple the Gold, *Math.* 23. 18 19. But in Places ſanctified by men, they ſay, the duties ſanctifie the Places, if at all they be ſanctified.

3. *Places Conſecrated by God* were principall, the duties leſſe principall, the Worſhip being appointed for the Places. But in thoſe Conſecrated by Men, the Duties are principall, the Places leſſe principall, being appointed for the Duties ſake. For example, The *Temple*, and *Altar*, being Types of *Chriſt*, were made more regardfull, than the very ſervices preſented in, or by them; to ſignifie that *Chriſt* is more worth, than our *Prayers* preſented by him; and the Excellencie of them, flowes more from his Mediation, than the nature of them, in themſelves, though commanded by God; and ſo Hee and his Types were indeed the Principall. But in the *Synagogues*, (and our *Churches*) the *Duties* were the principall, and indeed, all in all, the *Places* little or nothing.

4. *Places, ſanctified by God*, were properly *holy*, with reſpect to the Inſtitution; But Places *Sanctified* or *Conſecrated* by Men, are improperly *holy*, onely with reſpect to the *holy duties* for which they are ſeperated and ſet apart.

5. *Places ſanctified by God*, were *holy*, even *extra uſum publicum*; they might not be imployed to any Uſes, but ſacred. But Places Conſecrated by Men, if *holy* at all, are *holy* onely in the *Publike* uſe, with reſpect to the people of God, there, and then Aſſembled, and the *holy Exerciſes* there performed: As ſhall more fully appeare hereafter.

Theſe things being thus premiſed for Explication, we now come to the Confirmation of the Negative, *That there is no more Holineſſe in Churches, than in other Places, nor more Holineſſe*

lineſſe in one place, or part of the Church, than in another; which thus we endevour to make good.

Firſt, If all difference of *Places* be taken away in the time of the *Goſpell*, then all *Places* are equally *holy*, no one Place being *holyer* than another: and conſequently, the Church is not more *holy* than other places, nor one part of it more *holy* than another. But the difference of Places is taken away in the time of the *Goſpell*. *Ergo*. The *ſequell* is undeniable, the *aſſumption* we ſhall confirme, by this which followes. *Reaſon.* 1.

1. If the totall Reaſon of the difference of Places, in regard of *holineſſe*, be taken away, then the difference of Places is wholly taken away. This *ſequell* is alſo evidently ſtrong. But the totall Reaſon of the difference of Places is wholly taken away. This is proved by the particulars: The totall Reaſon of difference, or ſetled *holineſſe* of Places under the Law, was, 1. The *Symbolicall* preſence of God. 2. The Typicall uſe thereof. 3 The Command of God: But theſe are all ceaſed; For neither is there now any Symbolicall preſence of God, in any place exhibited; nor is there any Typicall uſe of Places, ſince *Chriſt* is now come, who was Typified by them, nor laſtly, is there extant, in the *new Teſtament*, any command of God, to make ſuch difference of Places: but rather the contrary, as ſhall appeare.

2. By the *Scriptures*, which ſeeme directly to lay all *places* levell, in regard of *holineſſe*. Joh. 4. 21. [*Jeſus ſaid unto her, Woman, beleeve me, the houre commeth, when you ſhall neither in this Mountaine, nor in Jernſalem, worſhip the Father.*] The meaning whereof is given to be this, That it ſhould be indifferent to worſhip God in any *place*, without reſpect of *holineſſe*, Efficacie, Acceptation, &c. And ſo the *Apoſtle*, 1 Tim. 2. 8. *I will that men pray everie where, ἐν παντὶ τόπῳ*, in every place; without any ſcruple of difference, in regard of *holineſſe*, *Efficacie*, &c. If any man ſhall ſay (as ſome doe) that God heard the Prayers of his people in any place, under the Law, and they might pray in any place, and be heard. I anſwer. They might ſo pray, and be heard; but not ſo well: their Prayers were more effectuall in the Temple, than in

other places, becauſe more holy, &c. But now that difference is taken away: As if the *Apoſtle* had ſaid, There was a time when Prayer was more effectuall and better accepted, in one place than another; but now men may pray in every place, with like ſucceſſe, if they lift up pure hands, &c.

3. The *aſſumption* is alſo confirmed by the Teſtimonie of the adverſe party, who expreſly ſay. [*The differences of places, is not more taken away now, under the Goſpel, than of times.*] That is, the differences of *times* and *places* are equally taken away, in the time of the *Goſpell*. But of this more anone.

Reaſon 2. *Secondly*, thus wee reaſon, If things of Gods owne *Conſecration*, or made *holy* by his Inſtitution, be not now more *holy* than other things, nay, be not *holy* at all, after their uſe; then no *thing* or *place* of mans *Conſecration* (as it is called) is more *holy* than another, after the uſe, what ever it be, in the uſe. But ſome things made *holy* by Gods *Inſtitution*, are not holy at all, after their uſe; *ergo*. The *ſequell* is ſtrong, *a majore ad minus*: If Gods *Conſecration* doe not make them *holy*, after their uſe, mens cannot. The *aſſumption* is manifeſt; The water in *Baptiſme*, the bread and wine *conſecrated* for the Lords Supper, even by divine Inſtitution, and ſo more holy in the uſe, than others of the ſame kinde; yet after the Sacraments ended, are no more *holy*, but returne to be common as they were; in the judgement of all *Orthodox Divines*, and the practiſe of our *Church*: Therefore no *place*, and particularly, not the *Church*, ſeperated by Men, to holy uſes, is *holy* after the publick uſe; what ever it be, in the uſe, with reſpect to the *holy duties*. Of which againe ere long.

Reaſon 3. *Thirdly*, If any place, (for example the *Church*) be more *holy* than another, even in the publick uſe, it would add vertue, and efficacie, and acceptation, to the worſhip there performed. But no place now adds vertue &c. to the worſhip: *ergo*. The ſequell is evident, from the places Conſecrated by God. The *Temple*, and *Altar*, did add Vertue, Efficacie, &c. to the Worſhip, there, and thereupon performed. The *Altar* ſanctified the *Gift*, &c. The *aſſumption* is alſo manifeſt, becauſe no *Conſecration* of Men, can give efficacie to the Worſhip,

ship, but onely *the instituted of God.* In the old Law, not only the publick Worship, but also the private, was better, and more effectuall, &c. not onely *in*, but done *towards* the *Temple*, than in any other *place:* But to think, that any Worship, especially private, performed *in*, or *towards* our *Churches*, is better accepted, &c. is a grosse Superstitious Popish conceit: For this is the Resolution of *Gerson*, and divers others of that Schoole, [*The Church or Consecrated Place, is, by reason of its venerable condition, a Place provoking to Repentance:*] And thence he inferres many conclusions; [*First, that ordinarily it is a work more holy in it selfe, more pleasing to God, more profitable to us, to Pray in Consecrated places, than else-where, &c.*] Which, what is it else, but to equall the *Tradition of Men*, with the *Institutions of God?* And yet some of our owne have approved this Conclusion of his, and made use of it, to other ends, and by approving it have made it their owne: Let them consider how they will avoid the just Censure of being *Superstitious*. But we may, perhaps, call him to a particular account hereof, in another place.

De viia Cler.

G. Iuous. 7. quæst. of Sab. p 277.

Fourthly, If any *Church*, or any place or part of the *Church*, as *Chancell*, or *Table*, &c. be more holy, than another, then it must be made *holy*, by some, or more of these Meanes. 1 By *God*. 2. By *Men*. 3. By the *holy services*, or duties done there, or thereupon. 4. By the particular *benefits*, obtained by Christians, in those places. These are the only wayes, as I suppose, that can be pretended, for the *holinesse* of those *places:* But no *place* is now made *holy*, by any of these Meanes, as shall appeare in the particulars.

Reason. 4.

1. For first; No *place* is now made holy, or more holy, by God himselfe, for then, either by his Institution, or by his speciall Presence there, more than in other places: But, neither of these wayes hath God made any *place* more *holy* than another. 1. Not by any Word of Institution; for in all the *New Testament*, God hath not himselfe, or by any Command, *sanctified* any one *place*, more than another, or if hee have, let us see the Patent. 2. Nor by his speciall presence *there*, more than in other *places*; for then either by his *sensible*, or *Symbolicall*

Itſ all Preſence, or by his *ſpirituall* preſence; But firſt, the *ſenſible* and *Symbolicall* preſence is altogether ceaſed; And ſecondly, the *ſpirituall* Preſence of God doth not make any *place holy*, as we proved above, or one Place more Holy than another; therefore, on Gods part, nothing can be pleaded to make *a place holy*. Yet this is the Reſolution of ſome who derive *holines* upon *Churches*, from the Preſence of God there; Thus one ſpeaks. [*The preeminence we give (to the Church or Table) is onely relative, in relation to the Preſence of God, in Places Conſecrate. And though the whole ſtructure be Gods houſe, and ſo hee more preſent there, than in other Places; yet his Preſence there hath degrees.*] Now, though we may grant, that God is Spiritually Preſent in the *Church*, during the Aſſembly there, by his ſpeciall aſſiſtance, and bleſſing, according to his promiſe: yet wee denie, that God is more Preſent in one *place* of the *Church*, than another, during the aſſembly, or in the *Church*, or any part therof, whē there is no aſſembly there.

Profanomaſt.

1. Not more in one *place* of the *Church*, than another, during the aſſembly: we have the promiſe of *Chriſt*, that *when*, or *where*, two or three are gathered together in his Name, he will be in the midſt of them, that is, equally Preſent, with all his people, *there* and *then* aſſembled. And no doubt, he is as (ſpiritually) *preſent* at the *Font*, whē Baptiſme is adminiſtred, at the *Pulpit*, when the Word is preached, as at the *Table*, whē the Lords Supper is Celebrated: So that, if this ſpeciall Preſence make a Place more *holy*, thē thoſe places take their turns, one now, then another *more holy*, which is abſurd, to ſay.

2. Not in the Church, more than in other places, when there is no aſſembly there; which we thus declare. 1. Wee have no word for it, no ſuch promiſe, and for men to tye, or affix God to a place, is high preſumption, and ſuperſtition. 2. We have no reaſon for it; For as for Chriſts bodily preſence, it is confined to the heavens, by the Scripture. As for his Godhead, it is incomprehenſible, and cannot be affixed to a place, without his owne good pleaſure, as of old. Laſtly, as for his ſpirituall preſence, it doth not make any place holy, in the uſe, much leſſe after the uſe is over. 3. Wee have, we think,

think, word and reaſon againſt it: For Chriſt having promiſed to be preſent, ſpiritually, onely with his Saints aſſembled, it is too much boldneſſe for men to tye him to a reſidence there, when and where there is no Aſſembly. From all which we conclude, Churches are not made holy by God.

2. Nor yet by men: For men cannot ſanctifie, or make holy one place (ſuppoſe the Church) or any part of the Church (ſuppoſe the Table) to make it properly holy, or more holy than another. For firſt, they that conſecrate a Church, &c. conſecrate all places and parts alike, therefore, either they are all equally holy, or all equally common, and not holy. 2. Many Tables are brought new into the Church, and never conſecrated at all, therfore wanting humane Conſecration they are not holy at al, or not ſo holy as other parts, which are conſecrated. 3. It belongs to God alone, as was confeſſed above, to ſanctifie a thing properly, as to be a part and meanes of worſhip, to add holineſſe, efficacie, acceptation, to the worſhip, &c. Laſtly, it is confeſſed, that all the Holineſſe that men can put upon a place, is only relative, with reſpect to the holy Services, for which they are conſecrated, or ſet apart: And therefore, the Holineſſe proceeds (if any there be in the places) rather from the holy Services, than from humane conſecration, which come next to be conſidered.

But firſt we will conſider, what holineſſe ſome are pleaſed to aſcribe to the Churches conſecration, and how much preſence of God they imagine to be in the places conſecrated. Thus one delivers it. [*The truth is, that peculiar bleſſing, which God once beſtowed upon the Temple, and thereby differenced it from others, is enlarged to all places: and any place, may, by the Church, be dedicated and ſet apart for Gods worſhip; and being ſo dedicated and ſet apart, it inherits that Holineſſe which was once peculiar unto the Temple, in relation to the duties there performed to God, who in regard of the abundance of grace, vouchſafed now in the time of the Goſpell, may be ſaid, to be more preſent in ſuch places, than heretofore, in thoſe of his owne aſſigning.*] How confident ſoever this man is, to affirme this as a truth, yet wee doubt not to affirme it to be erroneous, more wayes than C. Dowe Diſc. of Sab. p. 38.

than one: which this wee manifeſt.

1. It is an untruth to ſay, That any place dedicated and ſet apart by the Church, for Gods worſh p, inherits that Holineſſe which was once peculiar to the Temple. For, 1. The Temple was Holy, by more rights than one, by divine inſtitution, by Symbolicall pr ſence, by typicall uſe; and ſo was a part and meanes of worſhip, made the Services effectuall, acceptable, might not be imployed to any other uſes than ſacred; which, if any man ſhall affirme of our Churches, I ſhall more admire his confidence, than his judgement. 2. The Synagogues (the patternes of our Churches) were ſet apart by the Jewiſh Church, to the morall worſhip of God; yet hee were very bold, that ſhould affirme, that they were as holy as the Temple. And thirdly, In his own confeſſion, they are holy, onely with relation to the duties there performed to God: But the Temple was holy, without relation to the duties there performed; and the place ſanctified the duties, not the duties the places: therefore the difference is palpable and apparant.

2. It is alſo an untruth, and an erroneous aſſertion, to ſay, That in regard of the abundance of grace, now vouchſafed, God may be ſaid, to be more preſent in our Churches, than heretofore in thoſe places of his owne aſſigning. For, 1. That the power of diſpenſing grace, is in the Churches Conſecration, is manifeſtly falſe; as if it were in their power, to conſecrate Places to be effectuall meanes of grace to them that uſe them. 2. To give the preheminence to places of mens conſecration, that God muſt be more preſent there, than in places of his owne aſſigning, is moſt high preſumption; to make God wait upon the Traditions of men, who doth not tye himſelfe, no not to his owne inſtitutions, to diſpence grace alwayes, much leſſe, to mens. 3. The abundance of grace now vouchſafed, is not with reſpect to any place whatſoever, but with relation to his owne ordinances, then, or there performed, to his owne people there aſſembled, and indeed principally, to his owne promiſe made unto them both: So that for all this, it doth not appeare, that there is any vertue in

the

the conſecration of men, to put any relative holineſſe, properly ſo called, upon the Church, but it is done, if it be done, by relation to the holy Services; which now comes next to be conſidered.

3. Neither doe the particular Services, done, in, at, or upon the parts or places ſpecified, make them more holy than other parts or places. Yet ſome there are that ſo imagine; who ſay, [*In what place we have the moſt lively demonſtration of Gods preſence, by ſome thing either done, or ſaid there, as in a place, and at an inſtrument, appropriated to that Service, there is the higheſt Court, of, or for his Holineſſe, called the place of Majeſtie, &c.*] But that this is moſt abſurd, ſhall thus appeare. For, Profanomaſt.

1. If the particular Services done at or upon any place doe make it more holy, and God more preſent; then, any place where thoſe Services are done, (and they may be done in any place) ſhould be more holy, which is abſurd. Yea, the Font, the Reading Pew, the Pulpit, were more holy than the Table, when there is no Sacrament there adminiſtred.

2. This is contrary to the old rule, The Altar ſanctified the gift, and not the gift the Altar: But here the Service is made to ſanctifie the place, and not the place the ſervice.

3. If the Place or Part be Sanctified by the particular Service, then, the Chalice, and Pattine (as ſome call it) containing the bread and wine conſecrated, were more holy than the Table, by vertue of a more immediate touch of holy things: Yea, the hands of the Miniſter (or Clerk) carrying the conſecrated elements, the hands and mouthes of every Receiver, were all made holy, by touching of holy things, and might not be uſed to common uſes: and ſo no end of ſuperſtition.

4. Certainly the bread and wine, in the Lords Supper, (and ſo the water uſed in Baptiſme) were in all reaſon to be accounted more holy, even after the uſe, than the Table: The reaſon is, *Quod efficit tale, eſt magis tale*; Which the practiſe of all times, accounting and uſing them as common; after the

the Sacred uſe, doth clearely contradict. If therefore the conſecrated Elements loſe their Holineſſe, and returne to their common nature, and uſe, much more doth the Table loſe its Holineſſe, if it had any, after the uſe is over. And againe; if God be not preſent with the Elements, after their uſe, more than with other things, much leſſe is he preſent at the Table, or in the Church, when the publick uſe is ceaſed.

5. Laſtly, if the conſecration of the Elements on the Table, doe make it holy, even when there is no Sacrament, as theſe men ſay, then, when the Miniſter viſits the ſick, and conſecrates the Sacrament, upon a common Table, or a Cheſt, when there is no Table, That Table or Cheſt is alſo made holy, and may no more be imployed to any common uſe: or elſe ſome other way muſt be deviſed, to prevent this inconvenience, which yet I doe not name.

4. If none of thoſe wayes make the Church or Table holy, there remaines but onely one way more to be imagined, and that is, The particular benefits, obtained by Chriſtians, in or at thoſe parts and places. And thus likewiſe ſome derive an Holines, upon ſome places. [*At the Font (ſayes one) children obtaine remiſſion of their ſins, are made the children of God &c. ample priviledges, and ſuch as doe procure honour and Holineſſe to the ſacred Font, from whence they flow.*] Not to take all exceptions that offer themſelves in this Aſſertion, this I onely ſay; That by this way, the river Jordan, wherein *Iohn* baptized, and the Baſon uſed in baptiſme, in a privat houſe, and the ſick mans Table, we ſpake of before, ſhould all be made holy, and never more to be uſed in common affaires. Such, and many more, are the abſurdities, which they muſt needs runne into, who once forſake the truth.

D. D. Determ.

To draw to an end of this argument. If any man ſhall ſay (as ſome doe) that, [*Though the particular ſervices be not alwayes in act, yet the Demonſtration ceaſeth not, becauſe the ſame place, and things are reſerved ſtill, for the ſame purpoſe, and Gods relative propriety not aboliſhed, the great ſigne of his preſence ſtill abiding.*] To this we ſay; That hee beggs the queſtion more than once: As 1. when he ſaith, The Demonſtration of

Profanom. ſt.

of Gods preſence ceaſeth not, though the Services be not alwayes in act: and then againe, in ſaying, that the great ſigne of his preſence ſtill abideth. For I demand, what is it, that demonſtrates, or ſignifies Gods preſence? Is it not the Sacrament, upon the Table? But doth that alwayes remaine, when there is no Sacrament? It doth indeed, with Papiſts, who have the Hoſt (as they call it) alwayes reſident upon their Altar, but not yet with us, who make no reſervation of the conſecrated Elements, but command them to be preſently ſpent: And if he meane, that the Table is the Demonſtration and ſigne of Gods preſence, he may ſay the ſame, & as much of the Font, or Pulpit. 2. He beggs againe, ſuppoſing that the preſence of God, once exhibited in a place, makes it perpetually holy; for if ſo, then the Buſh wherein God appeared to *Moſes*, and other places, where God manifeſted himſelfe to men, ſhould have beene perpetually holy, in as much, as the ſigne of that preſence did afterwards remaine. 3. Hee ſuppoſes alſo, that the ſpirituall preſence of God doth make a place properly, and perpetually holy, which is untrue. 4. He takes for granted, which is denied, that humane conſecration, doth not onely give to God a propriety in the places, but alſo puts holineſſe upon them, even *extra uſum publicum*, ſo farre, that they may not be otherwiſe imployed; which is contrary to experience, and the common practiſe of the Church, or State, wherein Churches themſelves have beene made common ground, turned into Gardens or Paſtures.

And now we proceed to another argument. To bring in Superſtition into the Church is utterly unlawfull; But to make one place or part of the Church more holy than another, is to bring in Superſtition: *ergo*. The *minor*, which onely needs confirmation, is thus made good. 1. To make any thing a part, or *medium* of worſhip, which God hath not made ſo, is to bring in Superſtition: But to make one place, or part of the Church more holy than another, God not having made it ſo, is to make it a part or *medium* of worſhip, *ergo*. 2. To make any place or part ſo holy, that it may not be alienated, or imployed to any common uſe, is to bring in Super- *Reaſon 5.*

ſtition: but to make one place or part of the Church properly holy, is to make it ſo holy that it may not be alienated, or imployed to any common uſe: *ergo.* The *major* is proved by this, that it belongs onely to God to make any thing ſo, and in the manner aforeſaid, holy: Therefore for men to doe it, is to bring in Superſtition, againſt the ſecond commandement.

Reaſon 6. Further thus we argue. That opinion, which is the proper and direct ground of many more Superſtitions, is falſe and erroneous. But this opinion, That one place is holyer than another, hath beene, and is the proper and direct ground of many Superſtitions, *ergo.* The *minor* is proved by many inſtances, amongſt the Papiſts; who build many Superſtitious practices upon this opinion. As 1. Their Pilgrimages to the Holy Land, (as they will ſtill call it) to *Loretto*, and other places, eſteemed of greater holineſſe. 2. Buriall in Conſecrated ground, as better, and more profitable to the dead. 3. Private prayer in publick places, which they hold to be more effectuall, becauſe the place is conceived to be more holy: and divers other ſuch like; whereof more hereafter.

Wee add another argument, *ad hominem:* If all Dayes or Times be equall, in regard of Holineſſe, under the Goſpell, then all places are alſo equall in regard of Holineſſe. The reaſon of the ſequell is, becauſe (as they ſay) Time and Place are equall circumſtances of worſhip. But all dayes and times (ſay they alſo) are equall in regard of Holineſſe, in themſelves conſidered, for they are holy (ſay they) and ſo called, onely with reſpect to the Holy duties done on ſuch a day: But Holy duties doe very improperly denominate a Day to be Holy: Therefore, if places be equall with Times, and holy onely with reſpect to the holy duties, they are alſo very improperly called holy. And I cannot but wonder, that they that diſpute againſt all Holineſſe in Dayes, ſhould yet put Holineſſe in places, making one more holy than another.

If it be ſaid by them, That they as well wondet at us, who taking

taking away all Holineſſe from Places, are yet ſo rigorous for holineſſe in ſome Dayes, making one more holy than another, to wit, the Lords Day, which wee call, and keep holy, as our Sabbath.

To this I anſwer. That the advantage is on our ſide: For there is more reaſon for diſtinction of Dayes, in regard of Holineſſe, than for places. As 1. Becauſe it is granted by themſelves, that, to have ſome ſet, ſufficient Time, to be dedicated to God, is morall naturall, but not ſo, to have any ſet place. 2. Wee have the fourth Commandement expreſly for one Day in 7 to be kept holy, or (as themſelves ſpeak) ſome ſufficient Time, not leſſe than one Day in ſeaven. But wee have no commandement to make any diſtinction of places, But rather a liberty to hold all indifferent, *Joh.* 4. 1 *Tim.* 2. 8. And 3. We have the Apoſtolicall practice, for obſervation of the Lords day, which, conſidering the two former reaſons, amounts to a Divine inſtitution. But there is no Apoſtolicall practice, making difference of places, but rather a contrary command, *ergo.*

And now, I might fetch my laſt argument from Authorities of all, or moſt Orthodox Divines, who herein concurre with one conſent, That there is now no Holineſſe in any place, but with reſpect to the holy Aſſemblies, and holy duties there exerciſed, and in Act. I ſhall name but one for all; Our Church in her Homilies, approved, as part at leaſt, of her Doctrine, thus expreſſes it. [*The Church or Temple is called Holy, and ſo accounted, yet not in it ſelfe, but becauſe Gods people reſorting thereunto, are Holy, and exerciſe themſelves in holy, and heavenly things.*] And with this I end. *Reaſon* 8. Hom. of repairing Churches *p.* 79.

Chap. II.

Concerning reverence in the Church.

WEe have beene ſomewhat larger in the former Diſcourſe, concerning the *Holineſſe* of *Churches*, or *Places*, becauſe indeed as wee have ſaid, that is the

foundation of many other ſuperſtitious ſuperſtructions. Beſides others, there are three eſpecially to be conſidered, which flowe by way of naturall conſequence, at leaſt, in ſome mens practiſe, from the former ground. For, this being granted, or ſuppoſed, that ſome *places* are more *holy* than others, for inſtance, the *Church*, more than the *Churchyard*, and in the Church, the *Table*, more than other parts thereof, they have rationally, as they think, inferred, 1. That greater *reverence* is due, in the *Church*, at entrance thereinto, than in other places. 2. *Bowing*, or *adoration* to, or towards the *Altar*, (ſo they now call the Table) as the moſt *holy place*. 3. *Private prayer* in a *Church* as being (by vertue of more *holineſſe* there, and more ſpeciall *Divine preſence*) made more *effectuall*, more *acceptable*, than if it was made in another place. As on the contrary, If there be no more *Holineſſe* in the *Church*, no more *ſpeciall preſence of God* there, (ſecluding the aſſemblies) than in other places, thoſe three before mentioned (and many more perhaps) done in or at thoſe places, with thoſe relations and reſpects, of more *Holineſſe*, and more *ſpeciall preſence*, are eaſily concluded ſuperſtitious. Thus much only in the generall, wee come to conſider them aſunder, and in order, beginning firſt, with that Reverence pleaded for in the Church.

Profanum eſt. There are two things inſiſted on, by ſome of late in this behalfe. Firſt, that the *Church* be not perverted to *ſecular imployments*, but reſerved only for ſacred uſes. 2. That more Reverence is due, there, at all times, than in other places. And both theſe are inferred from the former premiſes of more *Holineſſe*, and *divine preſence there*, than in other places, we ſhall ſay ſomething briefly to both.

1. The firſt is, That the *Church* ought not to be perverted to any *ſecular imployments*, &c. Concerning which aſſertion, wee have three things to ſay, Firſt, that this will not bee yeelded by ſome, and not without appearance of reaſon: For they ſuppoſe, that the *Synagogues of the Jewes* were every whit as *holy* as our *Churches*; being builded, ſeperated, dedicated, for the publick *worſhip of God*, the aſſembling of the people

people, to divine Services, praying, reading, expounding, and hearing of the word: And yet it ſeemes that there was no ſuch reſpect or *reverence* given to them, but that they were ſometimes imployed to *ſecular uſes*. For the manifeſtation whereof, they may bee pleaſed to remember and conſider, what is the ſenſe and meaning of that text, *Math.* 23. 34. [*And ſome of them you ſhall ſcourge in your Synagogues.*] For the interpretation whereof, by *Synagogues*, in Scripture, is never meant any place of onely *ſecular meetings*, but of *ſacred aſſemblings*. And then, concerning the phraſe of *ſcourging* in the *Synagogues*, two things onely can be pretended, either firſt, that they did in their *Synagogues* inflict the puniſhment of *ſcourging*, or whipping upon the parties cenſured, which the letter ſeems to import: or ſecondly, that they did there ſit in *judgement* upon delinquents, and cenſure them to be *ſcourged*, though the execution of it were done in ſome other places. If either of theſe were done there; then, behold, a place as *holy* as our *Churches* imployed to a *ſecular uſe*; and if ſo then, what hinders, but it might be ſo now? And indeed, what is that leſſe, which is now commonly done in ſome of our Churches, where there are *Conſiſtories* erected, and *Courts* kept, and that in the *holyeſt place* thereof, the *Chancell*, where cenſures are impoſed upon ſome delinquents, unholy enough, for fornication, adultery, &c. If any ſay theſe are eccleſiaſticall caſes, ſubjected to the cenſures of the Church: I grant it of ſome, but not of all, as Wills, Tithes, Defamations, but yet they are not ſacred enough, ſome of them, for ſuch holy places, as thoſe are pretended to be.

Secondly, if this Author meane it abſolutely, that it is unlawfull to doe any ſecular thing in the Church, he muſt needs be ſuperſtitious, taking upon him, to put that *holineſſe* upon a *place*, which none but God can impoſe: *ſcil.* to make it ſo *holy*, that it may not be otherwiſe imployed.

Thirdly, ſuppoſe we grant him, that the *Church* ought not to be perverted to *ſecular uſes*, during the ſeperation of it, by the Church, to divine imployments. Yet this wee doe not yeeld upon his grounds, becauſe it is more holy, or God more

more preſent there, at all times, than in other places, but becauſe of that order, and decencie, &c. which is required in the ſervice of God. For it is not convenient or decent, that the *Church* which is ſequeſtred to *holy uſes*, ſhould be imployed to any *ſecular*, much leſſe to any *ſordide uſes*. And though wee doe deny any *poſitive reverence* to be due there, yet *negative reverence* we are ready to yeeld, that is, that the things, or places, ſeperated and ſubſervient to *Religious duties*, be not abuſed, or made deſpicable, by any *contemptuous uſage*. As, that the bread left after the Sacrament ſhould be caſt to dogges, or the wine ſpent to drunkenneſſe, the Table uſed to profane drinkings, the Church it ſelfe made a receptable for Hogges or Horſes, &c. This wee doe abhorre; but think it fit, that they be decently and cleanlily kept for the ſervice of God, to which they are devoted. But this indeed is no more than a *civill reverence*, due to any place of publick meeting, a Senate-houſe, or the like. And this we add, that if the Church, upon juſt reaſons, ſhall think it fit to ſubſtitute other *things*, or *places*, for *divine imployments*, then thoſe former *things*, or *places*, doe returne to their common nature, and uſe, which could not be done, in *things* or *places* ſanctified by God, without moſt hainous ſacriledge. For example: If the *Communion Table*, *Font*, or *Pulpit*, ſhall wax old, and unfit for the ſervice, the *Church* may, and muſt ſubſtitute others in their places, by the rule of order and decencie. But what ſhall be done with the old ones? Why, ſay ſome, they muſt be reſerved, and not imployed to any common uſe, that were to profane *holy things*. But is not this to runne into ſuperſtition, while they would avoid profaneneſſe? Is not this to equall the conſecration of men, with the Sanctification of God? And is not that opinion of *holineſſe*, in *things* or *places*, the ground of this, and more ſuperſtition? I my ſelfe once heard a learned Doctors diſcourſe, concerning an old *Surplice*. The queſtion was made, what ſhould be done with it, when it grew old and unfit for wearing any longer? Might not the Miniſter or Churchwardens take it home, & imploy it to ſome domeſtical uſes?

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The learned *Rabbi* anſwered, no, by no meanes, it muſt not be ſo prophaned. What then? It muſt (ſaid he) make *abſterſoria* Towells for the Miniſter to wipe his hands on, after he hee hath baptized a childe. And it was demanded further, what ſhould be done with thoſe Towells, when they were become ragg. His anſwer was, They muſt be burnt. Moſt rationally ſpoken, and *Durand* like: But if a man had asked him once more, what muſt be done with the aſhes, I doubt not, but he would have concluded, they muſt be buried under the Altar, or reſerved to make a lye to waſh the holy veſtments: There is no end of ſuperſtitious vanities, if once we part from the truth. That opinion of *holineſſe* in *things* or *places* is guilty of this and many more ſuperſtitions.

2. And that appeares by his ſecond concluſion, upon the ſame premiſe, and that is this, [*That more Reverence is due there (in the Church) at all times than elſe-where:*] That is, not onely in the time of publike ſervice, (which is granted) but alſo, when upon private occaſions men come into a Church. This concluſion is inferred upon the former premiſes, of more *holineſſe*, and more *ſpeciall preſence* of God there, at all times, than in other places; And by *reverence*, here, he meanes, not that *negative reverence* before ſpoken of, but ſome *poſitive reverence*, proſtrating or bowing of the body; for ſo he doth expreſſe himſelf. Now that no ſuch *poſitive reverence* is due to the *Church*, at ſuch a time, is thus concluded from our former grounds. If there be no more *holineſſe*, nor more *ſpeciall preſence* of God there, than in other places, (excepting the times of publick aſſemblies and ſervice) then no more *poſitive reverence* is due there, than in other places. But the Antecedent is abundantly confirmed above. *Ergo.* The ſequell is thus confirmed, Thoſe two things are pleaded as the ground of all this *reverence*; if therefore they be removed by force of reaſon, the ground failing, the ſuperſtructure muſt needs come downe. And thus much may be ſpoken in generall, wee come to particulars.

CHAP.

CHAP. III.

Concerning Bowing to, or towards the Altar.

I Propound this Queſtion, with a double expreſſion, of *Bowing* to, or towards the *Altar*; becauſe the practiſers and maintainers of it, do thus differently expreſſe it. Some there are, who ſay directly and *in terminis*, they doe, or may bow, not onely *towards*, but *to* the *Altar*: So the Author of a tract, called, *Sunday no Sabbath*, is bold to affirme. [*If wee doe not onely bend or bow our body* (to) *his* bleſſed board, *or holy* Altar, *but fall flat on our faces, ſo ſoone as ever wee approach in ſight thereof, &c. who would condemne us for it.*] Why, Sir, not onely many Proteſtants, but even Papiſts doe condemne you, if ſo you doe, for the greateſt Idolaters in the world, and worſe than Papiſts themſelves, who have their God alwayes in a Box upon the Table, leſt they ſhould worſhip a peece of of wood. Others are yet more modeſt, and they call it, *Adoration towards*, or *before* the *Altar*, more nicely perhaps, than wiſely, upon their owne Principles. For, 1. Though they doe not bow *to* the *Altar*, as to the ultimate object of their Adoration: yet they doe bow to it, as to the next and moſt immediate object of it: which is ſtrongly proved from the former grounds, by themſelves laid, as the reaſons of this adoration towards the Altar, rather than any other place; which are more *holineſſe*, and more *ſpeciall preſence* of God there. This relation had to the *Altar* in their Adoration, cauſes the worſhip to be in part tendered to the Altar, as a *medium* of worſhip, which is ultimately terminated in God. Juſt as Papiſts adore and worſhip Images: For they doe not uſe the Image objectively, as terminating their worſhip ultimately therein; but ſay, they worſhip God, or Chriſt, *in, by, through, before*, or *towards* the Image; which is direct Idolatry. 2. In Scripture uſage, to bow, kneele, worſhip, before God, is all one, as to bow to, kneele to, and to worſhip God; as is evident in many places thereof. *Deut.* 26. 10. *Pſal.*

Sunday no Sab. p. laſt.

Thus (to worſhip the Table) is ſo palpable Idolatry, as cannot be incident to any Heathen. *Grotius 7. queſt. of Sab. 6. p. 279.*

Pſal 22.27. & 72.9. & 86.9. & 95.6. and infinite more; So likewiſe, bowing, kneeling, worſhipping, and falling downe, *before* or *towards* Images or Altars, is the ſame with bowing, kneeling, &c. *to* Images or Altars, as theſe places manifeſt; 2 *Chron.* 25.14. *Iſay* 44.15.17.19. *Dan.* 3.3.5.6. So when St. *John* would worſhip the Angell, he ſayes, I fell downe *before* the feet of the Angell, *Rev.* 19. 10. and 22.8. Yea, the Devill himſelfe, when he tempted our Saviour to worſhip himſelfe, He ſayes thus; If thou wilt fall downe, or worſhip *before me*, all thoſe ſhall bee thine, *Luk.* 4.7. which *Math.* 4.9. is thus expreſſed; If thou wilt fall downe and worſhip me. From whence it is apparant, that our *Altar-worſhippers*, who would acquit themſelves from Superſtition and Idolatry, by this diſtinction, of Bowing *before* and *towards* the *Altar*, and not *to* the *Altar*, cannot ſo evade, but that either they excuſe and free Papiſts, who ſay alſo, they bow not *to* the Image or Crucifix, but *before* it, or to Chriſt, *towards* it; or elſe they doe intangle themſelves ſo farre in Superſtition, that there is little or no difference betweene themſelves and Papiſts: For while they doe require, that the face be *towards* the *Altar*, and if the back were ſo, it were (as they ſay) with them, unreverence and prophanation, and withall, doe it with thoſe reſpects of more Holineſſe, and more ſpeciall preſence of Chriſt there; There, *towards*, and *before*, muſt needs be *to* the Altar, at leaſt in part, which is enough to ſhile them ſuperſtitious and idolatrous. But take them as they pleaſe: They bow, they ſay, not *to* the *Altar*, but to God, *towards* the *Altar*; Now we demaund a reaſon, why they bow *towards* the *Table*, rather than towards the Font or Pulpit, or any other place, or part of the Church: And they anſwer, They doe it, becauſe firſt, it is the moſt holy place, or part of the Church. 2. Becauſe it is the moſt preſentiall place: both which, if they bee denyed, and not proved, the bowing *towards* the *Table*, with thoſe reſpects, muſt needs bee ſuperſtitious, to ſay no more. And thus we reaſon againſt it from our former grounds. *Devenant de tem.*

1. If there be no more *Holineſſe*, no more *ſpeciall preſence* of God there, than in other places; then, the bowing *towards* the *Table*, with thoſe reſpects, is Superſtitious. But the firſt is proved true above, *ergo*.

2. To make any thing *pars* or *medium cultus*, which God hath not made ſo, is ſuperſtitious, againſt the ſecond Commandement. But to bow *towards* the *Table* with opinion of more *Holineſſe*, and *more*

ſpeciall

ſpeciall preſence of God there, is ſo to doe, as hath above beene proved. *Ergo.*

3. To bow *to*, or *towards* the Bread and Wine, after the Sacrament is ended, as more holy, or as the place of Chriſts more *ſpeciall preſence*, is ſuperſtitious: Therefore much more is it ſuperſtitious, to bow *to* or *towards* the *Table*, with the ſame opinion and reſpects. The conſequence is evident, *à majore ad minus*; Thoſe elements are farre more likely, to be more *holy*, and to be the place of more *ſpeciall preſence*, than the *Table*, becauſe they were properly holy, in their uſe, by divine Inſtitution; Therefore, if it be (as it is) ſuperſtitious to bow *to* or *towards* them, with thoſe reſpects, much more to bow *towards* the *Table*, with the ſame reſpects. The Antecedent is the judgement of all orthodox Divines: and beſides, it hath been proved by the practice of the Church, that there is no more *holineſſe*, no more *ſpeciall preſence* of Chriſt in them, after the uſe, *ergo*, to bow *to* them, or *towards* them, with that opinion, is ſuperſtitious, and very neere if not altogether Idolatrous. And indeed, what hath bin the ground of Popiſh reſervation of the Elements, and adoration of the Hoſt, but this conceit, at leaſt in part, That they are more holy, and Chriſt more ſpecially (even corporally) preſent there than in other places: And here this opinion I feare will end, if it bee not timely ſtayed.

4. I adde yet a fourth reaſon, directed eſpecially againſt thoſe that ſay and teach that we may bow, not onely *towards*, but alſo *to* the *Table*; Thus I diſpute againſt this opinion and practiſe. If it be not lawfull to adore, or bow *to* the *conſecrated elements* during the time of the Sacrament, then much leſſe *to* the *Table*, when there is no Sacrament: The ſequell is ſtrong, *à majore ad minus*: The Antecedent is thus confirmed; becauſe all adoration of a creature, is Idolatry againſt the ſecond Commandement; Thou ſhalt not bow down to it, nor worſhip it, *&c*, And therefore Papiſts themſelves, to juſtifie their Adoration of the Hoſt, as they call it, are forced to flye to their Tranſubſtantiation, and imagine the bread to bee turned into their God; For they confeſſe, if it were not ſo, but remained ſtill meere bread, they were moſt groſſe Idolaters. Now we, for our parts doe confeſſe it to be bread ſtill, and ſo a creature and not God; therefore we cannot without Idolatry terminate our Adoration upon it; The Adoration which is tendered in receiving of the Sacrament, is tendered onely unto God, in the uſe of his owne ordinance; For the clearer expreſſion of this, what honour or reverence

is

is due to the Sacramentall elements, I ſhall make bold to tranſcribe and tranſlate, what I find in two learned and judicious Divines, profeſſors of Divinitie in ſeverall Univerſities.

First, one thus declares himſelfe. *Although divine honour is not to bee applyed unto Sacred things in their wſe; Nor thoſe things to bee accounted for the next objects of that worſhip, by which the worſhip is tendered to God, nor laſtly any worſhip of inferiour kind is to be beſtowed upon them, all which are the errours of Papiſts, whilſt firſt they worſhip the Hoſt as God. 2. Images as the next, though not the ultimate objects of religious worſhip; And 3. holy veſſels, with a certaine religious obſervance; Yet that honour which is due to God, cannot bee yeelded duly unto him, unleſſe the inſtruments thereof be handled with ſingular reverence, becauſe of that ſtrict or neere connexion and relation, which is betweene the act, and inſtrument of that Act.* D. Amef. caſ. conſ. lib. 4. c. 31. ſect. 2.

The other is more large and full in his expreſſion. *This I ſay, there is no poſitive veneration of the Sacrament, (to bee indeed that which it is called) unleſſe it be the Adoration of that thing whereof it is a Sacrament, in the uſe of the Sacrament. For there is one veneration of the Signes, which is Negative, if I may ſo ſay, by which wee take heed leſt wee uſe them uncomely or prophanely; So wee doe reverence the temples dedicated to God, when we abſtaine from violation or prophanation of them, and carry not our ſelves undecently in them. But of things that want ſenſe, there can be no Poſitive veneration lawfully, which may carry the name of Adoration, unleſſe it be the Adoration of God, in the uſe of the thing. As wee reverence the reading of the ſacred Scripture, hearing it, with heads uncovered; that is honouring God, ſpeaking to us, with an adoring geſture, Neither is that our veneration or adoration any wayes terminated in the words written or ſpoken. But that our adorative geſture is partly thanks-giving, whereby we praiſe God for his revealed Myſteries, and gracious ſpeaking to us, partly it is a kind of Prayer, that God would make our hearing ſaving to us: Otherwiſe, if we grant any religious adoration to a meere Creature, however wee cloake it with the name of Veneration, wee are not farre from Idolatry. So in receiving of the Euchariſt, that poſitive veneration, or adoration, whereby wee reverently, and by an adoring way, receive the Symbols or Signes peaceably to us, is the worſhip & adoration of God; For to uſe the divine Myſteries reverently, is to uſe them with the reverence of God. Neither ought the leaſt adoring devotion of our mind tend, or be faſtened any where, or upon any thing, but upon God and in God. Therefore to adore or venerate the myſticall Symbols, is* D. Forbes Profeſſor. Aberdon. Irenic. p. 350.

to uſe them with adoration and veneration of God. Thus much I thought good to tranſcribe, that men may rightly underſtand how to direct their adoration in the uſe of holy things. If any man learned, deſire to ſee how he anſwers the ſpeech of *Theodoret, The myſticall Symbols are worſhipped*, hee may conſult the Authour in the place above mentioned, and receive (I thinke) full ſatisfaction.

τὰ μυστικὰ σύμβολα προσκυνῆται.

Obiect. 1. But ſome objections may be made, the ſolution whereof will yet further cleare the point in hand; As firſt it may be ſaid; If it be lawfull to adore God, *towards*, or *before the ſacred Elements*, (not making them objects of our worſhip) why then may it not be alſo lawfull to adore or worſhip God, *towards* or *before* the *Table*, and not make it an object of our worſhip. To this I anſwer.

Sol. The difference is much betweene the things propounded; For firſt, the *Elements* in their uſe are meanes of worſhip, and that by Gods appointment, ſo is not the *Table*, but a meere inſtrument of humane inſtitution. 2. Becauſe the Elements in their uſe are properly holy by divine ſanctification, and Chriſt there ſpiritually preſent; But neither of theſe (as we have proved) are applyable to the *Table*. 3. If any ſay, when we doe adore *before* the Elements, wee doe at the ſame time adore *before* the Table, and cannot chooſe but doe ſo; therefore if it be unlawfull to bow before the *Table*, it may alſo ſeeme unlawfull to bow before the *Elements*, To this I anſwer by diſtinction as afore. To bow before the *Table*, meerely as a place, inſtrument, or part of the Church, is not unlawfull: But if we ſhould bow *towards* or *before* it, with thoſe religious reſpects of more *helineſſe*, or more *ſpeciall preſence* of Chriſt in it, than in other places of the Church, we ſhould be ſuperſtitious, if not Idolatrous. Laſtly, we ſpeake of *bowing* before the *Table*, at other times, chiefly when there is no Sacrament; and therefore this objection doth not hurt our cauſe.

Yet ſome perhaps will be readie to lay hold upon our former grant, That it is lawfull to bow *before* the *Table*, conſidered meerely as a place or part of the Church, as well as it is lawfull to bow towards any other part of the Church; For our Poſture of Adoration muſt be directed ſome way, and no way is limited by God, Eaſt, Weſt, North or South, but all left indifferent; Whereupon they will inferre, that then, it being in it ſelfe indifferent and lawfull, the Church hath power to determine which way men ſhall direct their poſture of Adoration, and having determined, ſhee muſt bee obeyed. And this is as much as they deſire.

D.D.

To

To this I anſwer; 1. We grant that it is as lawfull to bow or adore *before* the *Table*, as any other part or place of the Church, conſidering them meerely as parts or places without any religious reſpects: but then we ſay, it is as lawfull to direct our poſture any other way, or to any other part of the Church, ſo conſidered, as towards the Table; but this will little pleaſure them who plead for our adoration to bee directed this way, and towards this part, rather than any other, and give us religious reaſons for it; For if they left it ſtill indifferent, we ſhould not much contend. 2. If then they will relinquiſh that hold, I meane thoſe reaſons, as weake and erroneous, we ſhall follow them to the preſent ſcruple now objected; And this I ſay firſt; Our Church hath not determined yet, our poſture to be this way directed, but left it free for men to uſe, or not to uſe. But ſecondly, we crave leave to conſider whether the Church hath any ſuch power, I meane, whether ſhee may lawfully determine all men to direct their poſture *towards* the *Table*, rather than to any other part of the Church. And, with due reſpect unto our Mother, we may and doe ſuppoſe ſhe cannot: For though the Churches power extends to indifferent things, and them onely; yet the Church cannot command the uſe of every thing indifferent in the ſervice of God, but muſt have due reſpect to other rules as well as this, whereby ſhe muſt direct her determinations. And they are theſe; 1. Of *Order* and *decencie*. 2. All *appearance of evill* muſt be avoided, and things of *evill report*. 3. All *occaſions of ſuperſtition* are to be prevented as much as may be. Now if the Church ſhould determine our poſture to be this way onely directed, almoſt all theſe rules would thereby be infringed. For, not to ſpeake of the violation of Chriſtian libertie (if ſo it were determined) the three rules are all hereby violated, wee ſhall take them backward, the laſt firſt. *Sol.*

1. This were a ready way to breed and bring in *Superſtition* into the Church of God: For hereby ſome would, after a while, ſtudie religious reaſons, why their poſture ſhould bee this way directed, rather than any other way, and men (being naturally ſuperſtitious) would be apt to beleeve and entertaine them, *viz.* to thinke and eſteeme the *Table* as the *moſt Holy*, and *moſt preſentiall* place; And this we need not doubt, ſeeing we ſee it done already; From which errours, once entertained, many more ſuperſtitious conceits will follow, as we have ſhewed above.

2. It is a thing of *ill report*, and hath in it a plaine *appearance of evill*;

evill; whereby it proveth ſcandalous and offenſive, both to weake Proteſtants, who thinke the men that doe it, to be idolatrous, and to ſtrong or weake Papiſts, who are confirmed in their Adoration of the Hoſt, becau e they doe beleeve it to be farre more *holy* than the *Table*, and Chriſt *more preſent* there. And therefore whereas it is deſired by the 7. Canon of the late Synod, *That the rule of charity may be obſerved, that they which uſe this rite, deſpiſe not them who uſe it not, and that they who uſe it not, condemne not thoſe that uſe it*, We ſuppoſe they doe forget another rule of the Apoſtle, concerning the uſe of indifferent things; *They that are ſtrong ought to beare with the infirmities of the weake*, and not to pleaſe themſelves with diſpleaſing others; but to forbeare and reſtraine themſelves in their lawfull liberty, rather than to offend their bretheren. And therefore we thinke they ought to bee ſo farre from deſpiſing them that uſe it not, that they themſelves ought not to uſe it, it being confeſſed an indifferent thing, and yet of evill report, and carrying with it a face and appearance of ſuperſtition, and laſtly, (which is not leaſt conſiderable) not yet determined by the Church. For though it be not in my power to neglect the uſe of a thing indifferent, if once commanded by the ſuperiour power; (as nor to uſe it if it be forbidden) yet when it is left every way indifferent in it ſelfe, and by the Church, In caſe of offence and ſcandall, I am bound to forbeare the uſe thereof; St. *Paul* was of this mind; *I will never eat fleſh whilſt the world ſtands, rather than offend my brethren*. Let others be alſo ſo minded.

3. It is a *breach of order*, and ſo of *decencie*, in the ſervice of God, which is ſo much pretended for it. For if the Church would order men in their poſture of Adoration, it were fitter to order it with reſpect to the place of the particular ſervice then in hand, as *towards* the *Font*, in time of Baptiſme; *towards* the *Pulpit*, in time of Prayer and Preaching; and *towards* the *Table*, in time of adminiſtration of the Lords Supper: And for this wee have a preſident or example for one particular; When our Saviour preached, it is ſaid, The eyes of all that were in the Synagogue were faſtened on him. It's very probable he ſtood in the midſt of the Synagogue, or neere unto it, not at any end thereof; Whereupon it followes that they could not all direct their poſture one way, ſome looked Eaſt, ſome Weſt, ſome North, ſome South: And this may be ſaid for this; That if it be not neceſſary for all the people to fix their eyes, and ſo their poſture upon the Miniſter, yet it is very

Luk. 4. 20. and 19. laſt. ἐξεκρέματο. They hanged upon him for to heare him.

very uſefull ſo to doe, helping much to further attention, and to fix the words the more upon their hearts, and in their memories. And this is by experience found to be a good helpe to this purpoſe. Now let it further be conſidered, whether it be not a *a breach of order*, for all the Congregation to direct their poſture one way, in time of preaching the Word, when God ſpeakes to us men, by the mouth of the Miniſter; and a breach of Decencie alſo, in as much as many muſt turne their backs upon the Miniſter, and conſequently upon God; And this cannot be avoided, if the Church ſhould determine all the Congregation to direct their poſture Eaſtward, or *towards* the *Table*, unleſſe the Pulpit alſo be removed into that part of the Church, which cannot be conveniently done in many, in moſt places. The like may be ſaid of the other particulars. In the time of adminiſtration of the Sacrament, we ſuppoſe it neceſſary or very convenient, and muſt for edification, that all the receivers ſhould have their eyes directed towards the Table, to behold the Conſecration and Sacramentall actions of breaking the Bread, *&c.* For which reaſon our Church hath ordered, that the Table ſhould at the time of adminiſtration of the Sacrament, ſtand in the body, that is, in the midſt of the Church or Chancell, that the people might come round about it, to behold the particulars before mentioned. Now, if the Church ſhould determine all men to worſhip Eaſtward (as ſome deſire) whilſt ſhe ſeemes to eſtabliſh Order, ſhe would manifeſtly breake it; for ſome muſt neceſſarily turne their backs upon the Table, (which would bee thought piacular and prophane) which I thinke cannot be done without breach of order and decencie too. There is no way to helpe this, but to ſet the Table cloſe by the end of the Chancell, leſt any man ſhould (as ſome abſurdly have ſaid) ſit above God Almighty. But then they fall into another inconvenience and greater miſchiefe, that they break the Rule of *Edification*, becauſe many, in many, or moſt Churches of this Kingdome, ſhall neither ſee nor heare the Conſecration, which is ſo neceſſarie.

To draw to a concluſion of this buſineſſe. If any man ſhall yet further ſay, It being lawfull for to worſhip God any way, when the Church hath not determined it, it may not ſeeme unlawfull if a man ſhall chooſe to direct his poſture of Adoration that way; For election of the place or part, towards which a man will direct his worſhip, cannot alter the nature of the worſhip, to make it willworſhip or ſuperſtitious. *Obiect. 3.*

My anſwer is partly made to this already, and further thus enlarged. *Sol.*

to uſe them with adoration and veneration of God. Thus much I thought good to tranſcribe, that men may rightly underſtand how to direct their adoration in the uſe of holy things. If any man learned, deſire to ſee how he anſwers the ſpeech of *Theodoret, The myſticall Symbols are worſhipped*, hee may conſult the Authour in the place above mentioned, and receive (I thinke) full ſatisfaction.

τὰ μυϛικὰ σύμβολα προσκυνεῖται.

Object. 1. But ſome objections may be made, the ſolution whereof will yet further cleare the point in hand; As firſt it may be ſaid; If it be lawfull to adore God, *towards*, or *before the ſacred Elements*, (not making them objects of our worſhip) why then may it not be alſo lawfull to adore or worſhip God, *towards* or *before* the *Table*, and not make it an object of our worſhip. To this I anſwer.

Sol. The difference is much betweene the things propounded; For firſt, the *Elements* in their uſe are meanes of worſhip, and that by Gods appointment, ſo is not the *Table*, but a meere inſtrument of humane inſtitution. 2. Becauſe the Elements in their uſe are properly holy by divine ſanctification, and Chriſt there ſpiritually preſent; But neither of theſe (as we have proved) are applyable to the *Table*. 3. If any ſay, when we doe adore *before* the Elements, wee doe at the ſame time adore *before* the Table, and cannot chooſe but doe ſo; therefore if it be unlawfull to bow before the *Table*, it may alſo ſeeme unlawfull to bow before the *Elements*. To this I anſwer by diſtinction as afore; To bow before the *Table*, meerely as a place, inſtrument, or part of the Church, is not unlawfull: But if we ſhould bow *towards* or *before* it, with thoſe religious reſpects of more *holineſſe*, or more *ſpeciall preſence* of Chriſt in it, than in other places of the Church, we ſhould be ſuperſtitious, if not Idolatrous. Laſtly, we ſpeake of *bowing* before the *Table*, at other times, chiefly when there is no Sacrament; and therefore this objection doth not hurt our cauſe.

Yet ſome perhaps will be readie to lay hold upon our former grant, That it is lawfull to bow *before* the *Table*, conſidered meerely as a place or part of the Church, as well as it is lawfull to bow towards any other part of the Church; For our Poſture of Adoration muſt be directed ſome way, and no way is limited by God, Eaſt, Weſt, North or South, but all left indifferent; Whereupon they will inferre, that then, it being in it ſelfe indifferent and lawfull, the Church hath power to determine which way men ſhall direct their poſture of Adoration, and having determined, ſhee muſt bee obeyed. And this is as much as they deſire.

D.D.

To

To this I anſwer; 1. We grant that it is as lawfull to bow or adore *before* the *Table*, as any other part or place of the Church, conſidering them meerely as parts or places without any religious reſpects: but then we ſay, it is as lawfull to direct our poſture any other way, or to any other part of the Church, ſo conſidered, as towards the Table; but this will little pleaſure them who plead for our adoration to bee directed this way, and towards this part, rather than any other, and give us religious reaſons for it; For if they left it ſtill indifferent, we ſhould not much contend. 2. If then they will relinquiſh that hold, I meane thoſe reaſons, as weake and erroneous, we ſhall follow them to the preſent ſcruple now objected; And this I ſay firſt; Our Church hath not determined yet, our poſture to be this way directed, but left it free for men to uſe, or not to uſe. But ſecondly, we crave leave to conſider whether the Church hath any ſuch power, I meane, whether ſhee may lawfully determine all men to direct their poſture *towards* the *Table*, rather than to any other part of the Church. And, with due reſpect unto our Mother, we may and doe ſuppoſe ſhe cannot: For though the Churches power extends to indifferent things, and them onely; yet the Church cannot command the uſe of every thing indifferent in the ſervice of God, but muſt have due reſpect to other rules as well as this, whereby ſhe muſt direct her determinations. And they are theſe; 1. Of *Order* and *decencie*. 2. All *appearance of evill* muſt be avoided, and things of *evill report*. 3. All *occaſions of ſuperſtition* are to be prevented as much as may be. Now if the Church ſhould determine our poſture to be this way onely directed, almoſt all theſe rules would thereby be infringed. For, not to ſpeake of the violation of Chriſtian libertie (if ſo it were determined) the three rules are all hereby violated, wee ſhall take them backward, the laſt firſt. *Sol.*

1. This were a ready way to breed and bring in *Superſtition* into the Church of God: For hereby ſome would, after a while, ſtudie religious reaſons, why their poſture ſhould bee this way directed, rather than any other way, and men (being naturally ſuperſtitious) would be apt to beleeve and entertaine them, *viz.* to thinke and eſteeme the *Table* as the *moſt Holy*, and *moſt preſentiall* place; And this we need not doubt, ſeeing we ſee it done already; From which errours, once entertained, many more ſuperſtitious conceits will follow, as we have ſhewed above.

2. It is a thing of *ill report*, and hath in it a plaine *appearance of evill*;

evill; whereby it proveth ſcandalous and offenſive, both to weake Proteſtants, who thinke the men that doe it, to be idolatrous, and to ſtrong or weake Papiſts, who are confirmed in their Adoration of the Hoſt, becau e they doe beleeve it to be farre more *holy* than the *Table*, and Chriſt *more preſent* there. And therefore whereas it is deſired by the 7. Canon of the late Synod, *That the rule of charity may be obſerved, that they which uſe this rite, deſpiſe not them who uſe it not, and that they who uſe it not, condemne not thoſe that uſe it*, We ſuppoſe they doe forget another rule of the Apoſtle, concerning the uſe of indifferent things; *They that are ſtrong ought to beare with the infirmities of the weake*, and not to pleaſe themſelves with diſpleaſing others; but to forbeare and reſtraine themſelves in their lawfull liberty, rather than to offend their bretheren. And therefore we thinke they ought to bee ſo farre from deſpiſing them that uſe it not, that they themſelves ought not to uſe it, it being confeſſed an indifferent thing, and yet of evill report, and carrying with it a face and appearance of ſuperſtition, and laſtly, (which is not leaſt conſiderable) not yet determined by the Church. For though it be not in my power to neglect the uſe of a thing indifferent, if once commanded by the ſuperiour power; (as nor to uſe it if it be forbidden) yet when it is left every way indifferent in it ſelfe, and by the Church, In caſe of offence and ſcandall, I am bound to forbeare the uſe thereof; St. *Paul* was of this mind; *I will never eat fleſh whilſt the world ſtands, rather than offend my brethren*. Let others be alſo ſo minded.

3. It is a *breach of order*, and ſo of *decencie*, in the ſervice of God, which is ſo much pretended for it. For if the Church would order men in their poſture of Adoration, it were fitter to order it with reſpect to the place of the particular ſervice then in hand, as *towards* the *Font*, in time of Baptiſme; *towards* the *Pulpit*, in time of Prayer and Preaching; and *towards* the *Table*, in time of adminiſtration of the Lords Supper: And for this wee have a preſident or example for one particular; When our Saviour preached, it is ſaid, The eyes of all that were in the Synagogue were faſtened on him, It's very probable he ſtood in the midſt of the Synagogue, or neere unto it, not at any end thereof; Whereupon it followes that they could not all direct their poſture one way, ſome looked Eaſt, ſome Weſt, ſome North, ſome South: And this may be ſaid for this; That if it be not neceſſary for all the people to fix their eyes, and ſo their poſture upon the Miniſter, yet it is very

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very uſefull ſo to doe, helping much to further attention, and to fix the words the more upon their hearts, and in their memories. And this is by experience found to be a good helpe to this purpoſe. Now let it further be conſidered, whether it be not a *a breach of order*, for all the Congregation to direct their poſture one way, in time of preaching the Word, when God ſpeakes to us men, by the mouth of the Miniſter; and a breach of Decencie alſo, in as much as many muſt turne their backs upon the Miniſter, and conſequently upon God; And this cannot be avoided, if the Church ſhould determine all the Congregation to direct their poſture Eaſtward, or *towards* the *Table*, unleſſe the Pulpit alſo be removed into that part of the Church, which cannot be conveniently done in many, in moſt places. The like may be ſaid of the other particulars. In the time of adminiſtration of the Sacrament, we ſuppoſe it neceſſary or very convenient, and muſt for edification, that all the receivers ſhould have their eyes directed towards the Table, to behold the Conſecration and Sacramentall actions of breaking the Bread, *&c.* For which reaſon our Church hath ordered, that the Table ſhould at the time of adminiſtration of the Sacrament, ſtand in the body, that is, in the midſt of the Church or Chancell, that the people might come round about it, to behold the particulars before mentioned. Now, if the Church ſhould determine all men to worſhip Eaſtward (as ſome deſire) whilſt ſhe ſeemes to eſtabliſh Order, ſhe would manifeſtly breake it; for ſome muſt neceſſarily turne their backs upon the Table, (which would bee thought piacular and prophane) which I thinke cannot be done without breach of order and decencie too. There is no way to helpe this, but to ſet the Table cloſe by the end of the Chancell, leſt any man ſhould (as ſome abſurdly have ſaid) ſit above God Almighty. But then they fall into another inconvenience and greater miſchiefe, that they break the Rule of *Edification*, becauſe many, in many, or moſt Churches of this Kingdome, ſhall neither ſee nor heare the Conſecration, which is ſo neceſſarie.

To draw to a concluſion of this buſineſſe. If any man ſhall yet further ſay, It being lawfull for to worſhip God any way, when the Church hath not determined it, it may not ſeeme unlawfull if a man ſhall chooſe to direct his poſture of Adoration that way; For election of the place or part, towards which a man will direct his worſhip, cannot alter the nature of the worſhip, to make it will-worſhip or ſuperſtitious. *Object. 3.*

My anſwer is partly made to this already, and further thus enlarged. *Sol.*

larged. Election of a place or part of the Church to direct our worſhip towards it, in reſpect of conveniencie, decencie, edification and the like, as in reſpect of ſuch circumſtances as may further the worſhip, doth not indeed alter the nature of the worſhip, or corrupt it; ſuch a part or place being rather of Gods choofing than our owne. For the Scriptures, & the Law of conſcience within, command us to make ſuch choice of place (and time) as may better our worſhip. But to rule our election of part or place, to adore or worſhip God, by any ſuch circumſtance as hath not any influence into the worſhip, to better or further it, in him that doth performe it, but onely ſuch as is founded upon the device of man, and ends in ſuperſtition, is an unlawfull election. For example; Suppoſe there were in the Church, an Image or Crucifix in the end of the Chancell upon the wall or window, (as in ſome there is, and ſome of late ſet up) it is no doubt as lawfull for a man to bow to God that way as any other, if it were done without all reſpect unto that part or thing; But if any man ſhall chuſe to bow that way, rather than any other, before thoſe Images, I ſuppoſe it were ſimply unlawfull, becauſe he regulates his choice of place or part by ſuch a circumſtance as doth no way further him in that act of worſhip, but directly tends both to further the Idolatrous Papiſt, in his worſhip of or by an Image, and alſo ſcandalize thoſe that are weake, and himſelfe incurres the ſuſpition (or appearance) of Idolatry. The ſame inconveniences falling upon the choice of the Table, to be the part or place towards which we direct our adoration, Wee may conclude, that ſuch election is unlawfull. To cleare my ſelfe, and ſhut up all; It is lawfull, yea, perhaps neceſſary in the time of adminiſtration of the Sacrament, to chooſe to direct our Adoration *towards* the *Table*, or rather *towards* the *Sacrament*, as much conducing to further our worſhip: but ſo it is as lawfull, and neceſſary to direct it *towards* the *Pulpit* in the time of preaching; the reaſon of both was given afore; But for a man to chuſe to direct his worſhip *towards* the *Table*, when there is no Sacrament there, or with thoſe religious reſpects of *more holineſſe* in, and more *ſpeciall preſence* of God at that place than any other, this we thinke to be ſuperſtitious; And to this our diſcourſe is chiefly directed.

I had thought I had now done and anſwered all, But meeting with another pretence for this *Adoration towards* the *Altar*, to remove (as the Author ſpeakes) the ſtumbling block of theſe times, of bowing *towards the communion Table*, out of the way of all well affected

affected people; I could not let it paſſe without ſome obſervation. Thus he ſayes; *The Table being amongſt conſecrated things, either it acquires ſomething by vertue of its Conſecration, or elſe the action of the Church is not onely void, but alſo vaine and idle, which no man will (I thinke) affirme. That which the Conſecration conferres, cannot be any reall qualitie of holineſſe, for of this it is not capable: it muſt needs be therefore onely a fitneſſe or aptneſſe in the thing conſecrated, to worke upon the minds and underſtandings of men, conſidering it as Conſecrated. And is nothing elſe, but an aptitude to ſtirre them up to holy thoughts, upon thoſe things repreſented, and acted upon that holy place, which multiplying themſelves, doe at laſt breake forth into the act of holy worſhip, &c. The Table is onely a memorative inſtrument, unto which the aſſiſtance of grace is never wanting, either to beget in our minds ſuch thoughts of the death of Chriſt, or to extract from our perſons ſuch a worſhip of him, if we be not otherwiſe wanting to our ſelves.* G. Ironſ. 7. queſt. of Sab. p. 279.

To which I have many things to ſay. Firſt, the *Conſecration* it ſelfe, now challenged and practiſed by the Church, is juſtly queſtionable. By what law of God or man (except the popiſh Canon law) is *Conſecration* of Churches, or of things thereto belonging, juſtified? Who gave the *BB.* this authoritie, to *Conſecrate*, that is, to transfuſe any ſuch vertue or efficacie into the things *conſecrated*, to worke thus upon mens minds to ſtirre up in them acceptable devotion? which is peculiar unto God. And, I pray, how doth hee juſtifie this effectuall *conſecration*, but from *Cajetane*, and the Romiſh ſchooles? Sol.

Secondly, the *Table* being amongſt *conſecrated* things, and but one of them, why is this efficacie more given to it, than to the *Font* or *Pulpit*, (or *Bell-ropes* if they be *conſecrated*) and why are other *conſecrated* things neglected? Surely they may take it ill, to bee ſo ſlighted. Why may they not juſtifie their *bowing* to the *Font*, &c. as well as to the *Table*, upon the ſame reaſon?

Thirdly, the *Conſecration* of the Church or Table, &c. if it be ſuppoſed to be any more, than a meere ſeparation of them to ſacred uſes, during the decencie, convenience, &c. is not onely void, and vaine and idle, but ſuperſtitious alſo, derogatorie to the prerogative of God, who alone can effectually *conſecrate* things or places, to that purpoſe which is here pretended.

Fourthly, but let us conſider what (he ſayes) the *conſecration* doth conferre: not any reall holineſſe, of that, the Table is not capable: what then? any relative holineſſe? nor that, it ſeemes:

why then is it called a *conſecrated* thing? yet relative holineſſe, if properly ſo called, is proper and peculiar unto God, as wee have ſhewed above. What is it then that the *Conſecration* conferres? Nothing elſe but an aptitude or fitneſſe to ſtirre up mens minds to holy thoughts, conſidering it as *conſecrated*. But firſt, is not this groſſe popiſh ſuperſtition, as if it were in the power of humane *conſecration* to infuſe into the things *conſecrated* an aptitude to ſtir up holy thoughts in the minds of men? The *Temple and Altar conſecrated* by God did no more. If therefore the ground bee naught, the devotion cannot be good, nor the worſhip holy. Secondly, the *Table* (he ſayes) is a *memorative inſtrument*, unto which the aſſiſtance of grace is never wanting, either to beget in our minds ſuch thoughts, or to extract from our perſons ſuch worſhip, if we be not otherwiſe wanting unto our ſelves: But who made the *Table* a *memorative inſtrument*, with aſſiſtance of grace to wait upon it? Not God for certaine, he hath no where promiſed his aſſiſting grace ſhall wait upon the *Table*, or any thing of meere humane *conſecration*. Not men, it is too much arrogance and preſumption, for men to take upon them the diſpenſation of grace, to ſtirre up ſuch thoughts, to extract ſuch worſhip. And therefore ſuch devotion ſo ſtirred up, ſuch worſhip ſo extracted from the conſideration of the things as *conſecrated* by men, makes it ſo farre from being acceptable to God, that if we thinke to have grace attend upon the uſe of this meanes, it will make it abominable. Such devotion deſcends not from above, but is earthly, carnall, and ſuperſtitious; And ſo I leave it.

CHAP. IV.

Concerning private Devotion in a Church.

SVperſtition, as well as true Religion, is very fruitfull of concluſions, with this difference, beſides others, that truth hath limits, but errour and ſuperſtition hath none, but one being granted, a thouſand follow after. There is (as I take it) another branch of Superſtition ſpringing from the ſame root; That men, whenſoever they goe into a Church at any time, fall downe on their knees (as neere the *Altar* as they dare) and there put forth their private prayers. If they will give no reaſon of this their practiſe, as it is not λογικὴ λατρεία, a reaſonable ſervice, as it ought to

Rom. 12.1.

bee,

bee, ſo it gives a ſtrong ſuſpition of hypocriſie and vain-glory, as it did in the Phariſees of old, who prayed in the Synagogues and corners of the ſtreets, to be ſeene of men; And if they will vouchſafe to give a reaſon, I ſuppoſe it is the ſame that is afore given for the former practiſes, *viz.* a conceit of *more Holineſſe*, and more *ſpeciall preſence of God there* than in other places, which is the reaſon rendred for the generall reverence pleaded for in the firſt corollary; Now that this is alſo groſſely ſuperſtitious will thus appeare. If there be no more *holineſſe*, nor more *ſpeciall preſence* of God, in the Church, than in other places, our houſes, cloſets, chambers, *&c.* then to pray privately in a publike place with that opinion is groſly ſuperſtitious. But the firſt hath beene proved true in the former diſcourſe, *ergo*.

For the better ſatisfaction of ſome in this particular, there may a double queſtion be moved. The firſt is this; Seeing it is granted lawfull, not onely by us, but by the Apoſtle himſelfe, to pray, *in vivis vivo*, in every, in any place, why may it not bee alſo as lawfull to pray privately in a Church, though it be a publike place, as in any other place. *Obiect.* 1.

To this I anſwer, 1. If the *Church* be conſidered as a place meerely, without any *Religious reſpect* put upon it, *viz.* of more *Holineſſe*, more *ſpeciall preſence*, or more effectuall to adde vertue to our prayers, it is as lawfull to pray there, as in any other place. 2. But then I adde theſe cautions; This muſt be, when either a man is alone, that he may not incurre ſuſpition of vain-glory, or elſe hath juſt occaſion offered him, now whileſt he is in that place, to pray to God, *e. g.* If a man lived in a place where he had no conveniencie to be ſolitarie, to performe his private devotions, if hee opportunely meet with libertie of a Church, I doubt not, but he may lawfully take it: or thus, Suppoſe a man were forced to lye all night in a Church; hee might as lawfully commend himſelfe to God by prayer, evening and morning there, as in his cloſet or chamber, conſidering it onely as a place fit and convenient for the purpoſe, without thoſe former religious reſpects. But thus he might alſo pray in the *fields*, yea, in the ſtreets, in the greateſt concourſe of people, as *Steven* did, when they came all about him, to ſtone him. He kneeled down and prayed, *&c.* and ſo did *Paul* and his Companions upon the ſhore ready to depart. *Sol.*

The other queſtion may be this: Suppoſe the Aſſembly bee come together, and the ſervice of God now in act, then you yeeld the place *Obiect.* 2.

place *more holy*, and God more *ſpecially preſent* there. Now ſuppoſe alſo, a man is caſt behind, whether by negligence, or ſome juſt occaſion, whether is it lawfull for him, when hee firſt comes into the Church, to proſtrate himſelfe, and fall to his private devotions, to prepare (as is pretended) for the publike Service. It ſhould ſeeme he lawfully may; For if it be therefore unlawfull to pray privately in a Church, becauſe there *is* no more *Holineſſe*, no more *ſpeciall preſence* of God there; then, when there is both theſe, it may ſeeme to be lawfull.

Sol. To this I anſwer many things, yeelding the Antecedent, and denying the conſequence: For, in publike worſhip, all the rules of worſhip muſt be obſerved, and a man cannot make amends for one fault, by making another. Now in this practiſe there are many faults meet; as

As in *Saules* caſe, 1 *Sam.* 13. 11. 12 not much unlike. 1. The not attending on the beginning of publike Service, for then hee might have joyned with the Congregation in proſtration and prayer, *&c.* And this no doubt, this late comming to the publike Service, is one cauſe of this diſorder.

2. The next fault is, the want of preparation before hee came, which ought for to have beene done, *Eccleſ.* 5. 1. *Take heed to thy foot when thou entereſt*, that is before thou entereſt, not when thou art entered, for then *thou muſt be more readie to heare*; that is, to joyne with the Congregation; I forbeare to adde the reſt.

So *G. I.* of Sab. p. 267. Few men I thinke, &c See alſo p. 268. ſecondly. 3. But a worſe fault is this, a breach of *Order* and *decencie*, in regard of the place which is appointed for publike, and not for private worſhip; the houſe or chamber is for that, *Math.* 6. Now as it is held, and indeed is, a breach of Order, in peaceable times of the Church, when places are appointed for that end, to have publike meetings and ſervice in private houſes: So it muſt bee confeſſed a breach of Order alſo, to make private prayer in a publike place.

4. Laſtly, but there is yet a worſe fault than this, The breach of *Order* and *Decencie* in the *publike Service*, which ſhould be Uniforme and unanimous. People ſhould come together, depart together, pray together, heare, ſing, reade together, which is ſtrongly and juſtly pleaded for. And I cannot but wonder, that they, who ſtand ſo much for *Vniformitie*, *Order*, and *decencie* in the ſervice of God, ſhould ſo much forget and tranſgreſſe their owne Rule, as both to juſtifie and practiſe this *Deformitie* and *diſorder*, as when they come into the Church, in time of publike Service, to betake themſelves to their private devotions. I leave them to conſider it.

To

To conclude this buſineſſe. Though we doe grant, that *proſtration* and *kneeling*, and *other geſtures of reverence*, be now lawfull, according to the particular Services in hand, yet wee affirme, they muſt be uſed with obſervation of that generall Rule, *Let all things* (in the Church eſpecially) *be done decently, and in Order.*

A Cenſure of certaine Aſſertions of Dr. M. *concerning Bowing before the Altar.*

THe particulars here following, are part of a Letter (as it ſhould ſeeme) written by the Dr. to a friend, concerning his *Bowing towards* or *before* the *Altar*. And the beginning of his diſcourſe, is (as I take it) an anſwer to an objection made againſt it, by his friend, to this effect: That there is little or no difference between his *Adoration towards* or *before* the *Altar*, and Papiſts adoration *towards, before*, or *by* an *Image*. To this he anſwers.

SECT. I.

To worſhip God by an Image, and to worſhip him, towards ſome place or Monument of his preſence, are things of a farre different nature. For the one is abſolutely forbidden by the divine Law, and the other we find continually practiſed by his people, with his allowance and approvement. Thus in the Wilderneſſe they worſhipped him towards the cloud, as the monument of his preſence going with them, Exod. 33 10. & 34 58.

To this I would reply by way of diſtinction. An Image may bee taken either ſtrictly for a Statue or Picture, or largely for any ſimilitude uſed in divine worſhip, and that either by divine or humane inſtitution. If the Dr. take it in the firſt ſence I grant his Aſſertion true; there is a difference betweene them, and the reaſon lyes faire, in Gods prohibition of the one, and allowance at leaſt of the other. But if he take it in the ſecond ſence, and for a ſimilitude of Divine inſtitution, there is little or no difference betweene them; For ſuch an Image or ſimilitude is a place or monument of his Preſence, by vertue of his promiſe, to be preſent with his people, in the uſe of his owne ordinances. On the other ſide, if he take it for a ſimilitude or Image of mans inſtitution (which is, when any *place* or *thing* is made, and eſteemed *more holy*, and God *more preſent there*) it is all one, and little or no difference there is, betweene *adoration before*

an *Image*, and *adoration before* ſuch a *place*, or *thing*, made by men a Monument of his preſence. As ſhall appeare hereafter.

SECT. II.

In the Tabernacle and Temple, they directed their poſture towards the Arke of Covenant, or mercy Seat, as the Throne and foot-ſtoole, Pſal. 99.5. & 132.7.28. & Pſ.5.17 — *When they were abſent from the Temple, they turned their faces towards the ſame, when they prayed or worſhipped,* 1 King.8.44.48. Dan.6.10.

To this ſecond Section thus wee reply. In the Tabernacle or Temple, they directed not onely their poſture, but their act of worſhip, (as the Dr. diſtinguiſhes Sect.6.) which is more, *towards* the *Arke* or *Mercy Seat*, as the Throne or Foot-ſtoole; The reaſons were, 1. becauſe thoſe were ſimilitudes of Gods owne inſtitution, (as the *Temple* and *Altar* alſo were) Similitudes, I ſay, and Types of Chriſt, and *media* of worſhip, appointed for thoſe times, to ſignifie that all worſhip was, and is to bee directed to God, by and through Chriſt. 2. Becauſe God was pleaſed there continually to reſide, and there to exhibite his preſence to that people. Both which reaſons are wanting to our *Tables*, as in the Application will appeare.

SECT. III.

And all this may ſeeme (for ought that can be alledged to the contrary) Ex more generis humani, *without any new or peculiar precept, which is nowhere to be knowne; Nature having taught them, as in their addreſſes to men to looke upon their face, ſo in their addreſſes to divine Majeſty, to accommodate their poſtures to ſomething, where his preſence was more declared than elſe where, whether as in the Heavens, or as in the Temple, or other ſacred places, and Monuments of his Preſence.*

That all this was done meerely *ex more generis humani*, is partly falſe; For *Deut.*26 3.10. there is expreſſe command, that the offerer, preſenting his offering to the Prieſt, ſhould leave it there, *before the Altar*, and bow himſelfe *before the Lord*. And beſides, there was a mutuall ſtipulation betweene God and *Solomon*, that when any did pray *towards* the *Temple*, though farre off, that God ſhould heare in heaven, which is equivalent to a precept. As for the Hea-

then

then in their addreſſes to their Gods, they had reſpect of their Images or Altars, to which they had confined the preſence of their Gods. Therefore apprehending them there to be preſent more than in other places, no matvell if they did accommodate their poſtures to that place. Nature indeed may teach men, that where God exhibites his preſence, thitherward the worſhip may bee directed; But I ſuppoſe, no Chriſtian will confine Chriſts *preſence*, more to the *Table*, than to any other part of the Church; when there is no Sacrament there at the leaſt: And therefore this will little helpe the buſineſſe.

Sect. IV.

Hence it appeares, that to worſhip God, Verſus locum preſentiæ, *or towards the place where his perſon is any where ſpecified, is no Idolatry, or forbidden in the ſecond Commandement. For that which was no Idolatry in the old Teſtament, ſurely can be none in the New, what ever faults may be otherwiſe.*

Hence it appeares indeed, that to worſhip God, *Verſus locum preſentiæ*, &c. is no Idolatry; but hence it is ſuſpected, that the Doctor begges the queſtion, in taking for granted, that the *Table* is *locus preſentiæ*, when there is no Sacrament; Nor is his reaſon annexed generally true. For that may be Idolatry or ſuperſtition in the New Teſtament, which was none in the Old, *e.g.* If a man ſhould now worſhip God *toward Jeruſalem*, or the *Temple* there, (with opinion of *Holineſſe*, or *ſpeciall preſence* of God there, to make his prayer more accepted, *&c.*) it were no doubt, Idolatry or ſuperſtition, becauſe thoſe are now ceaſed to be meanes of worſhip.

Sect. V.

The reaſon of this difference of worſhipping God by an Image, and worſhipping towards ſome place, where his preſence is ſpecified, is this; becauſe in the former, the creature is uſed objectively, in the act of Divine worſhip, in the other not ſo.

This reaſon aſſigned by the Doctor, of the difference betweene the things propoſed, *viz.* that in the one the creature is uſed objectively, in the other not ſo, is moſt unſound. For firſt Papiſts themſelves doe not, or ſay they doe not uſe the Image objectively, as terminating their worſhip ultimately thereon; but ſay they worſhip God

God or Chriſt, *by, before, through*, or *towards* the *Image*. 2. They that worſhip God *toward* or *before* the *Table*, as the Throne of Majeſtie, as the moſt holy, and moſt preſentiall place, doe as much uſe the creature objectively, making the Table *objectum mediatum & relativum*, of the worſhip, as they that worſhip God by an Image, and where is then the difference? The true ground of the difference was given before, becauſe the former is forbidden by the ſecond Commandement, the other not, but rather commanded. For he that forbids us to make an Image, and to worſhip it, or by it, doth not barre himſelfe from making Images or ſimilitudes of his own worſhip, or from requiring us to worſhip him, in, by, or through the ſame. Yea, the affirmative part of that ſecond Commandement ſuppoſes both theſe, 1. Thou ſhalt worſhip God, 2. in, or by, his owne preſcribed Images.

Sect. VI.

For take notice that the creature may be uſed in Divine worſhip, either per modum objecti, *in reſpect of the act of worſhipping*; *or* per modum inſtrumenti, *or circumſtance onely. The firſt without queſtion is Idolatry, for the Lord our God is a jealous God, and cannot endure that any created thing ſhould partake with him, by way of object, in the worſhip given him. But he that adhibits an Image in the act of Worſhip, if he attend it as an Image, makes it an object, not of his poſture onely, which any other creature might, but of his act alſo, becauſe hee adhibits it as a repreſentation of the object, whereunto his worſhip is directed, and conſequently as an object repreſentative, whereon this Act firſt reflecting, paſſeth to the Archetype, which though it be no more, than to make it* objectum mediatum, *or* relativum, *not* abſolutum & ultimum, *yet is it more than Gods jealouſie will endure. But as for the other, to uſe a creature in the act of worſhip by way of inſtrument or circumſtance, I meane of time or place, is not unlawfull.*

There is in this Section a threefold diſtinction, which being diſtinctly cleared, will give good light to the preſent buſineſſe. 1. The creature may be uſed in divine worſhip, either objectively, or inſtrumentally and circumſtantially: Inſtrumentally or circumſtantially, when the creature is uſed meerely as a creature, without any Religious reſpect put upon it; Objectively, when the act of worſhip is ſome way or other terminated in the creature. 2. When the creature

creature is uſed objectively, it may be conſidered, either as the object of our act of worſhip, or as the object of our poſture onely; but this diſtinction is coincident with the former, and almoſt the ſame; For to make the creature the object of our poſture onely, is to uſe the creature onely circumſtantially; 3. When the creature is uſed as the object of the act of worſhip, that is of our worſhip it ſelfe, it may admit of this diſtinction; It is uſed either as the abſolute and ultimate object of our worſhip, or relatively, and mediately, as Papiſts doe diſtinguiſh, to avoid the cenſure of Idolatry, in worſhipping of Images. Now apply this to our preſent cauſe; The Doctor acknowledges, that to uſe the creature as an object of our act of worſhip, whether abſolutely or relatively, is Idolatrous, becauſe it makes the creature to partake with God in his worſhip, by way of object, which God can not endure, no not when it is made *objectum mediatum*, or *relativum*; that is, when it is made an object repreſentative of the Archetype, to which the worſhip is directed. But now I ſhall adde my aſſumption to his propoſition; thus: he adhibits the *Table*, in the act of divine worſhip, as an object repreſentative, or as a repreſentation of the object whereunto his worſhip is directed, (as they doe, who adhibit or uſe it, with attending it, as the *moſt holy*, and *moſt preſentiall place*) that man uſes a creature objectively, relatively, if not abſolutely; mediatly, if not ultimately; making it not onely the object of his Poſture, which any other creature, any other part of the Church might be, but alſo of his act; Therefore it is Idolatrous, and more than Gods jealouſie can endure, in the Doctors owne words. But we proceed.

Sect. VII.

Firſt, it is not unlawfull to uſe the creature per modum inſtrumenti, *for then it will not be lawfull, to uſe a booke when we pray, or ſing, or give thankes unto God; or to uſe a Table or Chalice in the celebration of the holy Communion, &c.*

It is, no queſtion, lawfull to uſe the Creature in divine worſhip by way of inſtrument. But I appeale the Doctors wiſdome and ingenuitie, whether, when he bowes *towards* or *before* the *Table*, as *Solium Chriſti*, or as a *place moſt holy*, and *repreſentative of Chriſts preſence*, &c. he uſe the *Table* onely by way of inſtrument. We doe indeed ſo uſe it, when we uſe it, to hold the elements, which are conſecrated thereupon. But if they put any religious reſpects upon

it, as *Solium Christi, Throne of Majestie, presentiall place*, &c. What doe they lesse than Papists, in worshipping God or Christ, *by* or *before an Image*; who (as they say themselves) adhibit the Image onely as an object representative, not terminating their worship ultimately therein, but using it as a representation of the object, and consequently as an object representative, whereon the Act of worship first reflecting, passeth to the Archetypo. If yet they will say, they use the *Table* with those respects had unto it, *per modum instrumenti*, they may goe on, and say, The Iewes used the *Arke, Temple, Cloud*, &c. when they bowed *towards* them, onely by way of instrument. And by the same reason or distinction, they may bow not onely *before* the *Font* or *Pulpit*, but also *before* a *Crucifix* or *Image*, and say, they use them not, *per modum objecti*, but onely *per modum instrumenti*.

SECT. VIII.

Secondly, not per modum circumstantiæ loci aut temporis; *for then it should not bee lawfull to use Oratories or Churches to worship in, or any certaine place therein, appointed for the Priest to officiate at; or to appoint any certaine dayes or times to worship God in, as Sundayes and Holy-dayes; But all those, our practise shewes, we esteeme lawfull*, &c.

As for this second part of the Application of the distinction, it is answered as the former; and further, thus; It is lawfull to use Churches, as also houses, closets, fields, &c. to worship God in; To choose dayes or times convenient also for that purpose; that is, as places, or as times meerely considered. But to worship God *towards* any *place*, or *in* any *time*, (if he have not appointed any such) as *more holy*, or *efficacious to our worship*, is a groundlesse, vaine, and superstitious practice. All *places*, *qua places*, are alike indifferent, and meere circumstances of worship. But to worship God, with relation or respect to such a *place* as *more holy*, or as a representation of his presence, is more by much, than to use it by way of circumstance, even to make it *objectum mediatum*, or *relativum* of our worship, and by the Doctors owne conclusion, more than Gods jealousie can endure.

SECT. IX.

If then it be lawfull to use a creature for the ubi, *or place where, why not also*, versus quem, ubi & quo *being alike indifferent circumstances of place? And if this should not be lawfull, then would it bee*

sinne,

ſumm, alſo, to lift up our hands and eyes to heauen: or if the determination of our poſture onely, by a creature, in worſhip, be Idolatry, why might we not juſtly ſcruple, leſt the poſture of our face and hands to heauen-ward, might make us guilty of worſhipping the heauen, ſumm, &c. as Idolaters did.

By that which hath beene ſaid already, this concluſion need not to be feared. For if we make them obiects of our poſture only, there is no ſcruple, of being Idolatrous, in ſo doing: But if wee ſhould make them obiects of our worſhip, although but mediately or relatively, as putting *mere holineſſe*, or *efficacie* in them, or in our poſture, by Gods or mans inſtitution, I ſuppoſe the Doct. would not deny, but wee were ſuperſtitious, whether others ſuſpected us ſo, or no. And this is their very caſe, or I vnderſtand not what they mean, when they call the *table*, the *Throne of Chriſt*, *moſt holy place*, &c. Although this alſo may be added, that Chriſts corporall preſence is certainly confined to the heauens, by the Scriptures: and therefore to lift up our hands and eyes to heauen there is good reaſon, yet as meere circumſtances of our worſhip. For if we pray, as the Publican did, with hands hanging down, and eyes dejected to the ground, yet ſhould our Prayers be no leſſe accepted. But they dare not yet ſay, Chriſts bodily preſence is more confined to the Table, than to other parts of the Church.

SECT. 10.

And for our ſecurity herein, our bleſſed Saviour hath taught us, to ſay, in the Lords Prayer, which he hath left to the Church, Our Father which art in heauen, &c. *For without queſtion, if wee may determine the divine preſence thus, in our ſpeech, we may doe it likewiſe, at the ſame time in our Poſture; which is no more, than to expreſſe that viſibly, by our geſture, which we vtter vocally with our mouthes.*

This inſtruction of our Saviour, in the Lords Prayer, both juſtifies and ſeeure us, in lifting up our hands and eyes to heaven. But when the Doctor would inferre, that, if we may determine the divine preſence thus in our ſpeech, we may doe it, at the ſame time in our poſture, he ſpeaks both incongruouſly, and impertinently in my judgement. Firſt incongruouſly: for 1. we determine not the divine preſence to heaven, but God himſelfe, and Chriſt hath done it, if it be done, 2. wee may indifferently determine our poſture to-

wards heaven, or any other place, as place, but to make that *place*, or that *poſture* (as wee ſaid) *more holy* and *efficacious to our prayers*, that wee take to be ſuperſtitious, and little better than Idolatrous. Secondly, the Doctor ſpeaks impertinently to the cauſe in hand; for though wee grant that it is lawfull for us to determine our *poſture* thither, where God hath pleaſed to determine his owne *preſence*; yet wee deny, that it is lawfull for us to determine the divine *preſence*, to what *place* we pleaſe, and then to determine our *poſture* of worſhip *towards* that *place*, with that religious reſpect. And this the Doctor muſt prove, or he does nothing.

Sect. II.

Now therefore to apply this to the Hypotheſis. The Table *or* Altar *(for the difference is meerely verball) in our Chriſtian Churches, anſwers to the* Ark *or* mercy ſeat *in the Jewiſh Temple, being* ſolium Chriſti, *and accordingly by antiquity, was accounted of, as* oculus Eccleſiæ, *and the* moſt ſacred thing; *as the place where the booke of the holy Goſpell, by ancient cuſtome, lay, parallel to the 2 Tables; The pot of Manna, to the holy Euchariſt, that is, the ſacred monument of the New Teſtament, as thoſe of the old Covenant. Why may not then the like reſpect be had to it, in the poſture of our ſacred Adoration, which the Jewes, in theirs, had, not onely to the* Ark, *but to the* Altar, *which ſtood before it, even to the* Temple *it ſelfe, when they could not come to performe their adoration there, as aforeſaid.*

The forme of worſhip being changed, it was expedient, that the outward circumſtances of place, and ſolemne times, ſhould be different from what they were before B. of E. *Treat. of Sab. p.* 269.

In this Section, the Doctor beggs the queſtion more than once; First in generall, to ſay, that our Chriſtian *Churches* muſt anſwer to the old *temple*: whereas their *temple* being in all parts of it Typicall, was to end in Chriſt, the Antitype; and therefore ours ſhould be as little like theirs, as may be. 2. In ſpeciall, to ſay, that our *table* muſt anſwer to their *Ark*, or *mercy ſeat*; nay rather, if to any thing, to their *table* of *ſhew-bread*, as I would think; but to their *Altar* rather, if they would ſpeak congruouſly to their owne way; for ſo they ſhould find a parallel to their *Altar*. 3. He begs againe, in ſaying, The *table* is the *moſt ſacred thing*; For wee denie the *table* to be *more ſacred extra uſum*, than other parts of the Church: And in the uſe, the booke of the Goſpell layd upon it, or the Holy elements conſecrated, are *more holy* than the *table*; Why then may not the *holy elements*, if any be left, challenge to be the moſt *ſacred thing*, and be reſerved, and ſo adoration tendered *towards them*, rather than

towards

towards the *table*? 4. He begs once more, in ſaying, the *table is ſolium Chriſti*, or *oculus Eccleſia*. For what ever Antiquity pleaſed to ſpeak, in their wanton and tranſcendent metaphors, Chriſt is not repreſented on the *table*, as in his Majeſtie (for which a Throne is neceſſary) but as in his loweſt humility, broken, crucified, &c. for which a Croſſe were fitter than a Throne. And if any ſhall ſay, why the very Croſſe was Chriſts Throne, on which he did triumph, as the Apoſtle ſpeaks; there is a faire way opened now, to introduce a Crucifix to be hung over the Table, (as ſome where it is done) and then adoration pleaded for, towards that, as *ſolium Chriſti*, &c. 5. If our *table* repreſent their *Arke*, our *Churches* may alſo repreſent their *temple*, and why may not the like reſpect be tendered to them, as to the *temple*, to pray *towards* them, when we are far from them. Laſtly then, his queſtion is eaſily anſwered. The like reſpect may not be ſhewed to our *table*, in our Poſture of Adoration, which the Jewes ſhewed to their *Arke*, *Altar*, *Temple*, &c. becauſe they were *media* of worſhip, of Gods owne ordination: ours onely inſtruments of *decencie* and *conveniencie*, of humane inſtitution.

Sect. 12.

Laſtly, all Nations and Religions have beene wont to uſe ſome reverentiall geſture, when they entred into their Temples. *And our Saviour in the Goſpell, would not have his Diſciples enter into an houſe without ſalutation*, Math. 10. 12. *Then why ſhould not we think it a part of religious manners to doe as much, when we enter into the houſe of God. Now of all geſtures in adoration, bowing the body ſeems to be the moſt comely, and ready for that purpoſe, and of all poſtures therein (and ſome geſtures there muſt needs be) that is the beſt, which is directed* towards *that which is* ſacred, *and* of moſt eminent relation to God *in the Church, being the holy* Table *or* Altar.

We are now drawing to the concluſion; and this wee have to ſay, 1. That the Gentiles uſed ſome reverentiall geſtures when they entered into their *temples*, the reaſon was ſhewed afore; becauſe they confined their Gods to their *temples*, which whoſoever ſhould imagine of the *table*, ſhould be ridiculous, to ſay no more. 2. Our Saviours direction for civill ſalutations makes no rule (but fallible) to order our Religious worſhip by, when we come into our Churches; but wee muſt have recourſe to the revealed will of God. 3. Religious manners require no more of us (for ought I know) but

that wee doe not profane the places and things imployed to Gods ſervice: But that they require any poſitive reverence, (not having divine ſanctification) is yet to prove. 4. It is therefore another miſerable begging, to ſay, there muſt be ſome religious poſture or geſture uſed, when we enter into our Churches: unleſſe the ſervice of God be then in hand, and then the poſture muſt be ſutable (as much as may conveniently be) to the particular kind of worſhip then in being; if at prayers, kneeling: if reading, preaching, or ſinging, ſitting, or ſtanding reverently, &c. 5. To ſay, that of all *poſtures*, that is beſt, which is directed *towards* that which is *ſacred*, and of *moſt eminent relation to God, &c*, is a concluſion like the premiſes. For 1. it is taken for granted, which is denied, that the *table* is the *moſt ſacred* and *of moſt eminent Relation to God*: for which they can alledge no divine inſtitution. 2. If that be the beſt *poſture* which is directed *towards* that which is *ſacred*: then any other poſture, or geſture ſo directed, might be beſt, as well as bowing. If hee ſay, that is moſt ready, and moſt comely, he begs to the very end, and ſo will doe (I think) everlaſtingly, or elſe hee cannot maintaine his cauſe.

M. M. *A ſurvey of another Letter, written by a learned Authour concerning the ſame things.*

AFter I had finiſhed the former diſcourſe and cenſure, I light upon another Letter of a learned man touching the ſame matters, which becauſe it containes ſomething not inſiſted on by others, and alſo hath prevailed much with ſome (out of reverence and reſpect to the Authour) to ſway them, not onely to the opinion, but the practiſe alſo of the things in queſtion, I thought it very neceſſarie to conſider briefly, the ſtrength and reaſon of what hee writes. Wherein I ſhall proceed, as in the former, taking onely the ſumme and ſubſtance of the particulars, without tranſcription of the whole.

SECT. I.

Concerning Holineſſe of Churches.

Relative Holineſſe (of which places are onely capable) is nothing elſe but a ſtate of Relation of peculiaritie to God-wards, either in reſpect of preſence, or proprietie & Dominion; of preſence, when God is after a peculiar manner preſent, as when he appeared to Moſes in the flaming

ming buſh, Exod 3 5. *Of proprietie, when a thing being dedicated, or conſecrated to the Divine Majeſtie, the proprietie thereof becomes ſo his, as it is no longer ours. For thus to be Gods, is to bee his in a peculiar manner, and not as other things are; For otherwiſe it is true, the whole earth is the Lords, and the fulneſſe thereof*, &c.

In anſwer whereunto, theſe things are very conſiderable: Firſt, his definition or deſcription of *Relative Holineſſe* may bee admitted, if he ſpeake of *Relative holineſſe, properly* ſo called; For ſo ſome learned uſe for to diſtinguiſh. *Relative Holineſſe is, in reſpect of deſtination to the uſe of holy things: And that relation proceeds either from Divine or humane Inſtitution; If it be done by God, it is true and proper relative holineſſe, in reſpect of the Divine will; if by men, holineſſe cannot any wayes be attributed, but onely in reſpect of the (holy) things done in them.* Where theſe things are to be noted, 1. That he makes no *relative Holineſſe*, in reſpect of *Divine preſence*, but onely in reſpect of *divine deſtination* or inſtitution. 2. That he makes *divine inſtitution* only to make things *properly* holy: *humane*, very *improperly*, if at all, onely with reſpect to the ends and uſes of them, to holy imployments, which this Authour takes no notice of. If hee ſpeake of *proper holineſſe*, that indeed is a *relation of peculiaritie to Godwards*: For his *Conſecration*, or ſanctification being nothing elſe, but a ſeparation of things to his owne uſes, muſt needs produce ſuch a peculiaritie or proprietie, as that they are no longer ours. But if he intend it of *humane dedication*, or conſecration (as I thinke he doth) the queſtion is too boldly begged, to ſay, that that makes any ſuch peculiaritie, or gives ſuch a proprietie unto God, that the things are perpetually his, and may never bee alienated unto other uſes, as ſhall appeare anon.

D. Rivet in Exod. 20 p. 202. 1 & 2.

Secondly, his diſtinction of things *Relatively holy*, either in reſpect of *divine preſence*, or *proprietie*, is not diſtinct enough. For the preſence of God being diverſly exhibited, may alſo be diſtinguiſhed into *ſenſible, Symbolicall*, and *ſpirituall*; Whereas this Authour by the inſtance that he gives of Gods extraordinary, ſenſible, viſible apparition in the buſh to *Moſes*, ſeemes to take no notice of the reſt, and to thinke that this *preſence* onely makes a *place* to be *holy*; If ſo, he is firſt deceived; for the *Symbolicall preſence* alſo made the *Temple holy*: and ſecondly, that kind of preſence being not now extant, is nothing to his purpoſe, which is to prove Holineſſe in our Churches, where no ſuch preſence can be found.

Thirdly,

Thirdly, whereas he ſeemes to ſay, That *dedication* or conſecration of a thing to the divine Majeſtie, gives God ſuch a *proprietie*, that the thing becomes ſo his, as it is no longer ours: this is contrary to the Churches practiſe if we ſpeak of *humane dedication*: For it is evident that *Churches* themſelves *dedicated* to holy uſes, and other things thereunto belonging, have ceaſed to be Gods, and conſequently to be holy, and have returned unto common uſes, that is, to bee ours againe. Nay more than ſo, Things *conſecrated by God*, that is, by his inſtitution, now under the Goſpell, after the uſe is over, doe returne againe to be ours, and common; as for example; the *water* after Baptiſme, the *bread* and *wine* after the Lords Supper is ended, according to the judgement and practice of all reformed Churches: Therfore *Humane dedication* or conſecration doth much leſs give God ſuch *proprietie*, as that things ſo become his, that they are no longer ours.

In thoſe places and things there is ſuch a relative propriety, as never ceaſes, but makes them alwayes holy, and alwayes his, to whom they be dedicated, and ſet apart *Swarn. Redde debitum. p.* 124.

Fourthly, it is point a worthy a further ſerious conſideration, whether *Humane dedication*, or conſecration, doe give any ſuch *proprietie* to God, in *things dedicated*, as that they doe become ſo his, that they are no longer ours. And upon this, the *Holineſſe* of them now pleaded for doth depend: For things are therefore ſaid to be *holy*, becauſe they are Gods by ſpeciall *proprietie* and ſeparation of them to him; not therefore Gods, becauſe they are made Holy. Hence it is, that whereas in the law of the firſt borne, it is ſaid, *Exod.* 13. 2. It ſhall be mine: In the Goſpell, *Luk.* 2. 23. it is ſaid, it ſhall be *holy* to the Lord: And ſo in the law of Tythes, *Levit.* 27. 30. All the Tythes of the land are the Lords, *holy* to the Lord: Firſt *appropriated* unto him, and then conſequently *holy*, that is, ſo his, that they are no longer ours. Now the queſtion is, whether *humane conſecration* or dedication doth make things *properly* Gods, and conſequently *holy*: For the reſolution whereof, that which hath already been ſaid, conduces much: *viz.* the practice of the Church and State, alienating things and places, dedicated by men, to other uſes, than firſt they were devoted to: which argues, that in their judgement, there is no ſuch *propriety* given to God, that the things doe ſo become his, as that they are no longer ours: But this is an argument *a poſteriori*, and perhaps the practice may be unlawfull; at leaſt this man, and his copartners muſt, for once, ſay ſo: wee will therefore argue it a little further. And thus wee doe proceed unto ſome conſiderations and proofes about it.

1. *Conſid.* 1, In the times of the Law, God had *propriety* by a double right, firſt his owne authoritative *appropriation* of them to himſelfe. 2. By

voluntary

voluntary dedication by the people. For there were not onely Sacrifices commanded by God, but free-will offerings alſo devoted by the people. And theſe latter ſort (as well as the former) were ſo made Gods, and conſequently holy, that they were no longer theirs, nor might be alienated, without expreſſe licence from God, upon ſuch conditions as he was pleaſed to preſcribe: which are evidently to be found in *Levit.* 27. where there are many Lawes, for the redemption of their Tithes, and things voluntarily devoted and ſanctified by the people.

2 The reaſon of the *holineſſe* of things freely *devoted*, ſtood not in the *dedication* or conſecration of them by men, but in the *acceptation* of them as his, and ſo holy, by God himſelfe, both allowing them ſo to doe, and giving lawes to receive and order them. Which without thoſe lawes, had beene will-worſhip, and ſo not acceptable unto God. For which end God had a Treaſurie appointed to receive things thus offered, as his.

3. It is now in the time of the Goſpell, lawfull for men to *devote* things, to pious (as well as to charitable) uſes. But with much difference from thoſe times of the law. 1. That then, the things were *immediately devoted* unto God; now *mediately* by men: For they are given, ſuppoſe, to ſuch a Church, ſuch a Pariſh, or ſuch a Miniſter, for their eaſe of charge, for their maintenance, &c. and ſo doe remotely, & at laſt redound to the honor of God, (as alſo things given to charitable uſes doe) but not immediately and nextly as thoſe free-will offerings in the time of the law, did. 2. Then it was *actus Religionis*, & a part of worſhip, now it is *actus religioſus*, or *hominis religioſi*, not *Religionis*; and rather *actus pij affectus* than *pietatis*. And though the keeping of that promiſe or vow, to *devote* ſuch a thing to pious uſes, was to him that made it, an act of Religion, as a promiſe made to God: yet, neither was the making of that promiſe, any act of Religion *properly*, or any part of worſhip, nor the *thing* by promiſe *devoted*, any part of worſhip. And 3. Then it was utterly unlawfull, not onely for the perſons *devoting*, without leave, but for any other perſon, private or publick, to alienate the *thing devoted* unto God: but now, though it cannot be alienated by the perſon *devoting*, yet the State, upon ſufficient reaſons, may alienate it, which appeares by that law of our land, that if any man *devote* any land to the Church, without the leave and allowance of Parliament, after the Incumbents death, it becomes a Mort, and falls into the hands of the King: which could not be done, without Sacriledge, if the private *dedica-*

tion did give God ſuch *propriety* in the thing, that it ſo became Gods, that it was no longer mans. Now from hence wee may conclude, that the *dedication* or conſecration of any thing by men, doth not make it ſo peculiarly to be Gods, that it is no longer ours: which may thus be cleared. First, God hath now no ſtanding Treaſurie to receive ſuch things, erected in the New Teſtament, as he had in the Temple of old. 2. He hath not commanded, nor that I find allowed, any *dedication* of any thing to him *immediatly*. For though a private man may give a Cup to be uſed in the Sacrament, a Cuſhion, Table-cloath, &c. which he cannot, as a private man, alienate: yet in propriety of ſpeech, I denie it to be given *immediatly to God*, * but rather *to the Pariſh*: And though they may not, needleſly alienc, or alter that gift, yet if it be battered and unſerviceable, they may: and the new one needs not be made of the ſame Individuall ſilver, nor juſt of that value, and proportion. 3 This argument is to mee unanſwerable. If it be not in the power of men, to make any thing a part of worſhip, then it is not in the power of *humane conſecration*, to give God ſuch *propriety* in the thing *dedicated*, that it becomes ſo his, and is no longer ours; the reaſon of the ſequell is, becauſe that is to make it a part of worſhip. But the Antecedent is moſt true, by the ſecond commandement. It belongs to God onely to preſcribe the parts and particulars of his owne worſhip. *Ergo*. But more of this againe anon. Wee goe on.

2 *Proofes.*

They ſaid of the Centurion, He hath built us a Synagogue: not for God, or to God, and his Name, as Salomon ſayes of the Temple. 1 King. 8 13. 18 20, &c.

> *Of this holineſſe, any thing is capable, that is capable of peculiar relation unto God; perſons, places, times, and things, As Temples and Churches, in which* (N.B.) *both theſe relations concurre, of divine preſence, and divine propriety. For it is both Gods houſe, as dedicated to his name, And the place alſo wherein God is wont to be preſent with them, in his word and Sacraments:* Tempora Sacra, *as the Lords day, and other Holy and Feſtivall times:* Perſonæ Sacræ, *as Prieſts and Clergie, &c,*

But to this wee ſay, First, hee confounds things that differ very much, in regard of holineſſe: as the *Lords dayes*, with other *Feſtivalls*: the *Miniſters* & *Temple* with *Churches*; the one ſort whereof are *properly holy*, by *divine inſtitution*, the other *improperly*, by *humane conſecration*. 2. Hee is as indiſtinct in application of his Relative Holineſſe unto Churches. For neither doth hee diſtinguiſh of Gods *preſence* there, nor yet of *dedication*, whether he meane, *divine*, or

or *humane* conſecration: If hee think that Gods *ſpiritual preſence* makes the Church to be *holy*, it is denied; unleſſe he will yeeld, that where ever God is *ſpiritually preſent*, the place is preſently made *holy*; and that, not onely during the time of the ordinances, his word and Sacraments, but alſo *extra uſum*, which he intends, as we ſhall perceive afterwards; if he meane *humane dedication*, it is alſo denied, that this doth ſo make the places to be *holy*, that they become ſo Gods, that they are no longer ours. This, wee take it, is the difference betweene the *Temple*, and our *Churches*, in regard of Holineſſe: That the one was not onely *conſecrated by God*, but alſo made the place of his *Symbolicall preſence*, whereas ours are *conſecrated by men*, without command, that we know of; and he is only *ſpirituall* preſent there: and conſequently the former was *properly holy*, with relation to Gods, both *conſecration* and *preſence*; the latter onely *improperly*, with reſpect to the *holy duties* there performed. And therefore we may truly ſay, This Holineſſe had place under the Law, but not under the Goſpell: which thus hee replyes upon.

If any ſhall except, that in the Old Teſtament indeed, this holineſſe had place, but in the New, there is no ſuch thing, I would encounter him thus. If any place under the Goſpell may be more peculiarly the place of divine preſence than every place: If any thing in the Goſpell may be more peculiarly Gods, than every thing, then ſuch holineſſe hath place in the New Teſtament as well as in the Old. Sed verum prius. *Ergo.*

In anſwer whereunto, we muſt firſt diſtinguiſh of *divine preſence* as afore; It is *ſenſible*, *ſymbolicall*, and *ſpirituall*. The two firſt are not to be found in our *Churches*: For neither did God ever *ſenſibly* appear in our *Churches*, as to *Moſes* in the Buſh; and if he had, it had made them onely holy for that time of apparition, which will not ſerve his turne. Nor is there in our *Churches*, any ſtanding *ſymbole* of his *preſence*, as was in the old *Temple*, which made it *properly holy*. And as for his *ſpirituall preſence*, as it is there, onely during the time of the holy aſſemblies, and ordinances there adminiſtred; ſo it makes not the place holy, if at all, longer than the time of thoſe performances; which will ſtand him in little ſteed. to his maine purpoſe; which is, to prove *holineſſe* there, *extra uſum*, when there is no publick worſhip. Yet he proceeds.

By this, you may guage, what to think of Doct. Burgeſſe *his aſſertion, That Temples were holy, only in the holy uſe of them. If his meaning be, they are holy no longer, than during ſuch uſe; would hee ſay, that Miniſters are ſacred perſons, onely while they are officiating in preaching, &c. and at other times differing nothing from Lay-men? would he ſay, the Lords day is holy onely for the time that divine ſervice continues and no longer?* Par enim eſt ratio. *I confeſſe I heard one not long ſince preach ſo; But he was not aware, that by this aſſertion, he blew up the foundation of his owne Tenet, concerning the reverence due to Churches and Altars, &c.*

To this we ſay theſe things. First, there are ſome who will not yeeld ſo much, as *D. B.* doth: that Churches are holy even in the uſe. And that not without probable reaſons at leaſt. 1. It is not found in the New Teſtament, that ever the places of Chriſtian aſſemblies are called Holy. 2. They are perſwaded, that the ſpirituall preſence of God makes no place holy, nor ever did, no not in the old Teſtament. 3. Nor (ſay they) hath the Place any influence at all into the Religious Duties (which it ſhould have, if it were, in proper phraſe, to be ſtiled holy, even during the uſe thereof) but is only a phyſicall Adjunct of the Duties, and at moſt, but helpfull to the bodies conveniences. Let theſe things be conſidered; and we add,

Secondly, he againe confounds things that differ much: perſons and Time conſecrated by God, and places conſecrated by men: The former are ſacred, *extra uſum*, ſo are not the latter, for ought hee hath ſaid.

Thirdly, he could not but know, that there were many, beſide the man whom hee heard preach, that hold, that the Lords day is holy, no longer than the publick divine ſervice continues, who, (as he truly ſayes) are not aware, that by this aſſertion they blow up the foundation of their owne Tenet, concerning the Holineſſe of Churches, *extra uſum publicum*, and the Reverence due to them and Altars, at all times, when there is no publick worſhip. But it is juſt with God to infatuate men, and confound their tongues againſt their owne opinions: For I have often wondered, how men ſhould be ſo injurious, as to deny the Lords Day to be wholy Holy, and ſo to be obſerved, in private as well as publick, and yet to affirme, that the Church is Holy alwayes, when there is no publick worſhip: *par enim eſt ratio*, ſayes our Author: If any ſay, the reaſon of the former is, becauſe they hold the Lords day to be onely an Eccleſiaſtical

ſticall inſtitution: the ſame may be ſaid much more of the latter; For Churches are, without all doubt, but of humane conſecration; but the Lords day is by many learned Divines maintained to be of Divine inſtitution. And ſeeing this Author ſeemes here to be of this opinion, he might eaſily have ſeene the difference, that there is not *par ratio*, in things conſecrated by God, and thoſe which are conſecrated by men: Or if he think, the Lords Day to be of Eccleſiaſticall conſtitution too, as * after he ſeemes to doe, he alſo blowes up the foundation of his owne preſent Tenet, concerning Holineſſe in Churches, *extra uſum*, as well as the Preacher did: unleſſe hee can give us ſome better ſatisfaction, which thus he offers to doe.

* *Sect.* 3. The practice of the Church in hallowing every firſt day of the week, &c.

I would deſire you to conſider well this propoſition, That a place may be ſaid to be Holy, in relation to divine preſence, not onely where God is in ſuch manner preſent actually, but where he is wont to be, yea or had wont to be. Therefore Daniel *prayed towards Jeruſalem, when the Temple was defaced, and burnt, and the Ark of the covenant was gone. Yea even there, where he hath once beene, in ſome illuſtrious and extraordinary manner. Witneſſe mount Tabor, which onely for the glorious tranſfiguration of Chriſt thereon, having never had any other divine relation, is by S.* Peter, 2 Pet. 1. 18. *termed the holy Mount. Be it ſo, that the Sacraments are no longer Sacraments, than in the uſe of them, yet are they holy, as long as they are for that uſe.*

Here are many things lyable to juſt exceptions. Firſt, if this propoſition might paſſe, the day were his. But I pray conſider, how he beggs the queſtion, and ſteales upon us, to grant him what hee cannot prove, that a place is truly ſaid, not to have beene, but to be holy, when God is not actually preſent: which is moſt falſe, both in reſpect of the ſenſible preſence, for the buſh was not holy, after that apparation, and alſo in reſpect of the Symbolicall preſence, for the place of the Temple was not holy, *after the Ark and Altar was quite gone*, and the typicall uſe expired; And as for the ſpirituall preſence, it doth not make the place holy, when actually exhibited, much leſſe, after it is ended, for then more places than the Church ſhould be holy where God hath bin actually, but ſpiritually preſent, which I think he would not have granted. God was wont to be preſent, actually, and Symbolically in the Temple, in Jeruſalem; therefore thoſe places may be ſaid, to have bin holy, but to ſay they are ſtill holy, and more holy than other places, is Popiſh Superſtition.

Secondly, his prooſe is not ſufficient. For *Daniel* had another ground for what he did, in praying towards the Temple, *viz.* a promiſe (which was to laſt till Chriſt came, who was typified by the Temple) that if any did pray towards that houſe, in any place of the world, God would heare in heaven, 1 *Kings.* 8. But if this Authour, while he lived, or any now ſhould pray towards the Temple of *Ieruſalem*, or any Church of ours, with reſpect of more holineſſe there, the world would laugh at his ſuperſtitious folly, yet certainly God had wont to be preſent in the Temple.

Thirdly, the like may be ſaid for Mount Tabor; St. *Peter* calls it the holy Mount, not becauſe it was ſo then when hee writ, but becauſe it was ſo during the Transfiguration; as if one ſpeaking of the buſh, or the Temple, ſhould call them the holy Buſh, or the holy Temple. Or if he thinke it was holy in St. *Peters* time, let him tell us whether it be ſo ſtill, or when it ceaſed ſo to be.

Laſtly, his concluſion ſpoiles his proj:ct. Bee it ſo (ſayes he) that Sacraments are no longer Sacraments, than in the uſe of them; yet are they holy, as long as they are for that uſe: But firſt, the difference betweene the Sacraments, or Sacramentall e ements, and the Church, is manifeſt, the one are conſecrated by Gods inſtitution, the other by men. Next, the Application muſt be this; So churches at moſt are but holy in their uſe (for ſo are the Sacramentals) during the time of the holy imployments; but after that returne to be as other places, for ſo the Sacramentalls doe, after their uſe, returne to be common, though properly holy in their uſe by divine inſtitution, and divine preſence with his owne ordinances, which cannot ſo well be ſaid of Churches. Vnleſſe therefore he can prove ſome other preſence of God in the Church than ſpirituall, namely Symbolicall, he cannot for ought I ſee prove that there is any Holines in Churches, *extra uſum publicum*, if at all: And this he ſeems to undertake to doe, in that which followes.

Sect. II.

Whether the holy Table may be rightly called *Solium Chriſti.*

I expected no ſcruple at that ſpeech. For if the holy Table be ſedes corporis & ſanguinis Chriſti, *why not* ſolium Chriſti? *What is* ſolium *but* ſedes, nempe Regia: *And is not the body of Chriſt* βασιλικὸν σῶμα? *Hence Antiquitie called the holy Table,* ἅγιον ἅγιων, *and the place where it ſtood* ἀνάκτορον, Euſeb. hiſt. eccl. l. 10 c. 4. Theodor.

odor. lib. 1. c. 17. *Theſe two places I thought not unfit to cite, that it might appeare, how farre the conceits of the Ancients, and ours differ in this point.*

Any ſober conſcience might well ſcruple that ſpeech, which at beſt, is moſt improper, at worſt, ſcandalous and offenſive, if not ſuperſtitious and idolatrous. For firſt, the Table is not properly *ſedes corporis*, &c. but as it is the place of the Sacramentall elements, and they are more likely to be *ſedes corporis*, &c. yet they are improperly ſo called, for they are not *ſedes*, but *Signa*, ſignes Sacramental and figurative. 2. Chriſts body is indeed βασιλικὸν σῶμα, But I pray, is Chriſts body properly upon the Table at any time? Heaven is my throne, is here applyable, ſo is not the Table. 3. But if he take it properly, it is not onely ſcandalous but Idolatrous, and ſavours ſtrongly of Romiſh Tranſubſtantiation: the Bread and Wine being in their opinion turned into the very body and bloud of Chriſt, no marvell if they ſay, the Altar is *ſolium Chriſti*. 4. They much miſtake the matter: For Chriſt is not repreſented in the Sacrament upon the Table, as in his Majeſtie, but rather as in his loweſt humilitie, and humiliation; and therefore the Table is moſt improperly called his Throne; rather repreſenting his Croſſe whereon hee was crucified, than his Throne whereon hee ſits as glorified. Laſtly, thoſe hyperbolicall expreſſions, and wanton metaphors of the Ancients, have (unawares to them good men) filled the Church with ſuperſtition. It matters not therefore how neere the Ancients and ours doe come in their expreſſions, but how neere they come to the truth, and holy Scriptures, which never ſpeake in ſuch a language.

SECT. III.

How, in the New Teſtament, God or Chriſt can be ſaid to have his Throne or place of preſence in our Churches, when they are not by divine (as were the Tab. and Temple) but humane appointment, and without any ſuch Symbolum, *as the Arke there was.*

I anſwer; To erect or ſet apart a place for Divine worſhip, and the exerciſe of the rites of Religion, is juris naturæ, *and approved by God from the beginning; It began not with the Tabernacle or Temple, made by Gods ſpeciall appointment to* Moſes. Abraham, Iſaac, Jacob, *erected places of Divine worſhip wheresoever they came, without any ſpeciall appointment from God, &c.* This

This ſhall quickly be diſpatched. That convenient places (in times of peace) ſhould be ſet apart, for the decent and orderly performance of Gods ſervice, ſeemes to be a dictate of nature; but that thoſe places ſhould ever after be holy, even *extra uſum publicum*, and made the Thrones and places of Gods ſpeciall preſence, when there is no publick worſhip there, is not yet proved. Yet thus hee goes about it.

For the nature of thoſe places, wee can no where learne it better, than from that of the Lord to Moſes, *Exod.* 20. *immediatly after he had pronounced the Decalogue, where premiſing that they ſhould not make with him, Gods of ſilver,* &c. *he addes, In all places where I record my name, I will come unto thee. Here is contained the definition of a place ſet apart for Divine worſhip; It is the place where God records his Name, and communicates to men to bleſſe them. The memoriall of Gods Name is any Symboll or token, whereby he teſtifies his Covenant, and as it were commerceth with men.— Now I aske, did not Chriſt ordaine the holy Euchariſt, to be the memorial of his Name, in the New Teſtament? Doe this, ſaith he, in remembrance of me. And there be thoſe that will not ſticke to ſay, that Chriſt is as much preſent here, as the Lord was upon the Mercy-Seat, betweene the Cherubins. Why ſhould not then the places appointed for the ſtation of his memoriall under the Goſpell, have ſome ſemblable Sanctitie to that of old?*

To this I anſwer; Firſt, the deſcription and definition is extended here too far, For they are intended onely of ſuch places, as are by God himſelfe ſet apart for his worſhip, with reſpect eſpecially to the Tabernacle and Temple, though neither of them as yet erected. In the places where I ſhall place the memoriall of my Name: not in all places that men ſhall ſet apart. But God hath not ſet apart any place in the New Teſtament, where to record his Name. The promiſe of Gods cõming unto them, and bleſſing them, was made not only to the ſacrifices and ſervices, but to the very places: but now God hath not made any ſuch promiſe to any place, but to the duties whereſoever performed, and the perſons whereſoever aſſembled. Where ever two or three are gathered together in my Name, there I will be in the midſt of them. And therefore the caſes are not alike. 2. The Euchariſt indeed is appointed to be celebrated, for a memoriall of Chriſts death, but that, as at firſt it was done in a common roome, as is confeſſed hereafter, ſo it may be done in any place fit and

and convenient, which the Sacrifices of old might not: and that's another difference. 3. Though the Sacramentall elements be Symboles or tokens, whereby he teſtifies his Covenant; yet ſo is not the Church or *Table*; Therefore all that can bee ſaid, is but this, That the Sacrament hath ſemblable ſanctitie, to thoſe of old, and that the Sacramental elements are the Throne, or place of ſpiritual preſence; where ever the Sacrament is adminiſtred; but ſtill with this difference, that this memoriall is not alwayes preſent on the *Table*, as at leaſt ſome of thoſe were in the Law, and therefore the *Table* can at moſt be ſaid to be holy, and the place of Preſence, but onely during the time of Adminiſtration of the Sacrament, which will not doe him ſervice enough, to prove the places holy, when there is no publick worſhip. Yet ſomething he ſayes to this.

You will ſay, This Chriſtian memoriall is not alwayes there preſent, as at leaſt ſome one or other of thoſe in the Law were. I anſwer, it is enough, it is wont to bee. As the Chaire of eſtate loſes not his relation and due reſpect, though the King be not alwayes there. And remember, that the Arke of the Covenant was not in Jeruſalem, *when* Daniel *opened his windowes, and prayed thitherwards, and was wanting all the time of the ſecond Temple.*

This is ſufficiently anſwered before; For firſt, it is not ſufficient to make a place perpetually holy, that God was wont to be preſent there; And then, Gods ſpirituall preſence (which onely is now in the Sacrament) never made any place holy. But we adde, 1. By the ſame reaſon he may conclude, that the *Font* or *Pulpit* are Gods Throne and place of preſence, and alike holy with the *Table*, becauſe God is wont to bee preſent there. 2. The ſimilitude of the Chaire of eſtate will not hold in matter of divine worſhip. Men may put what relations and reſpects they pleaſe; but no man can put a proper Relative holineſſe upon a place, but onely God himſelfe. If he command a place to bee ſet apart, as a place of memoriall of his Name, that is ſufficient to make it perpetually holy during his pleaſure; but no ſuch command is now extant in the Goſpell; and thats a reall difference: For ſo he ſayes.

Doth any Chaire of ſtate retaine any reſpect, if the King bee not actually preſent in the Houſe?

You will ſay, In the Old Teſtament theſe things were appointed and commanded by the Law; In the New we find no ſuch thing. I anſwer, In things for which wee find no new Rule given in the New Teſtament, there we are referred to the Analogie of the old: Witneſſe the Apoſtles proofes taken thence for the maintenance of the miniſtry, 1 Cor. 9. 1. *And the practice of the Church, in Baptizing*

Infants, from analogie of Circumcision: In hallowing every first day of the weeke, as one in seven, from the Analogie of the former Sabbath, &c.

But to this, I say, First this is a dangerous Rule to goe by, especially in the service of God; for thus we might revive a great part of the Ceremoniall Law, and some have done it in some particulars. 2. The things instanced in, are not grounded meerely upon Analogie of the Old Testament, but are fairely deduced from grounds of Scripture; As *Pad-baptisme* from divers places of the New Testament, *Mark.* 10. *Act.* 2. The observation of the first day of every weeke, hath the fourth Commandement for the generall ground of it, as one in seven, and the Apostles designation, as the first day of the weeke: And as for the maintenance of the Ministrie, however the Apostle alludes to the Old Testament, yet it is expressely commanded in the New; God hath ordained, that they which preach the Gospell, should live of the Gospell: And, let him that is taught, make him that teacheth him partaker of all his goods, *Gal.* 6. which is more by farre than Analogie of the Old Testament.

Sect. IIII.

Why in the posture of our adoration of the divine Majestie, more respect should be had to the Altar, or holy Table, than either to the Font or Pulpit, seeing they are places of Gods presence, as well as the other.

Suppose they be so, yet when there are many, why should not that which is principall draw this respect unto it? A man is present where any part of him is, yet when we salute him, or speake unto him, wee are wont to direct our selves unto his face, as that wherein his presence is principally exerted, not to his backer parts, &c. *perhaps it was this principally, which the Doctor intended, when he said, That,* Hoc est corpus meum, *was more with him, than* hoc est verbum meum.

This may thus be answered. First, it is a meere begging of the question, that one place in the Church is more principall than another: and that God is more present at the Table, when there is no Sacrament there, than at the Font or Pulpit, when those services are in act, for so he must assert it, or it is not to the purpose: wee say, God is no more present at one place than another, which yet he supposes, by the similitude of a mans face: Gods face is seene as much

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in one ordinance as in another. 2. The presence of God, is not now Symbolicall, as of old in the Temple, more exhibited in one place than another, which was therefore called the Face and presence of God, but onely spirituall, and that equally in all his holy ordinances; and so doth not make one place more principall, or more holy than another; and so no reason for our adoration to be directed to one place more than to another. 3. He that said, *Hoc est corpus meum*, was more with him, than *hoc est verbum meum*, said (as I suppose) he knew not what. For first God is as spiritually present with his Word, as with his Sacrament. 2. It is *hoc est verbum meum*, that makes it *corpus meum: Accedat verbum*, &c. *& fit Sacramentum.* But these comparisons are fancies of men, without any ground of Scripture; and if there be any principalitie amongst them, the Word may seeme to have the preheminence. But he sayes,

I thinke, for my part, first that the comparison of the Pulpit with the Sacraments, and their places, is here too generall. Secondly, that neither the Pulpit, nor the Font, are in this point, or for this purpose wee speake of, of the same nature with the Altar. For it ought to bee considered (though it bee a thing now adayes quite forgotten) that the Eucharist, according to the meaning of the Institution, is the Rite of our addresse unto God the Father, in the New Testament, wherewith we come before him to offer unto his divine Majestie, our thanksgiving, supplications, and praises, in the name of his Son Iesus Christ crucified for us; that is, it is not onely a Sacrament, but as the ancient Church used to speake, a Sacrifice also. For that Sacrifices were Rites wherby they invocated and called upon God, is a truth undeniable, &c.

To this I answer; First, how the comparison of the one with the other is too generall, I understand not. But the comparison is ill laid, as I conceive. For it should not be made betweene the *Pulpit* and the *Sacraments*; but (if he will needs be making comparisons) either betweene the *Pulpit*, *Font*, and *Table*, or betweene *Preaching*, *Baptisme*, and the *Eucharist*: And consideration should bee had in what sense the comparison is made, whether he meane in the *posture* of our *Adoration*, more respect should be had to the *Altar* or *Table*, than to the *Font* or *Pulpit*, when the particular ordinances are actually performed, or when there are none of the ordinances actually in being. And in both considerations, I conceive they are equall, and there need be no comparison. For we have said afore, that to direct our *posture* or face *towards* the place where any *ordinance* is in *act*, seemes very reasonable, as tending much to edification, not with re-

ſpect to the place as *more holy*, &c. but to the *ordinances* there in being. But to have reſpect to one place more than another as more *holy*, or God *more preſent there*, when no ordinance is there, is juſtly ſuſpected as ſuperſtitious. But let us conſider his reaſon of the difference.

The Euchariſt (ſayes he) is the Rite of our addreſſe to God the Father, &c. wherewith we come before him to offer, &c. that is, it is not onely a *Sacrament*, but a *Sacrifice*. And Sacrifices of old, were Rites of invocation. To which I ſay: 1. That Sacrifices of old, were Rites of Invocation, is a truth vulgarly knowne, but hee muſt not begge the queſtion and ſay, the *Euchariſt* is ſuch a *Sacrifice*, *properly* ſo called; though the ancient Church were pleaſed ſo to call it. 2. Nor may he thinke to delude us by this conſequence. In the Euchariſt, we repreſent the death of Chriſt to God his Father, and beſeech him, to be propitious unto us for his ſake; therefore the *Euchariſt* is a *proper Sacrifice*. For in the adminiſtration of *Baptiſme*, in our publike and private *Invocations* and prayers, wee doe repreſent the death of Chriſt to his Father, and deſire him for his ſake, to bee propitious to us, yet is not there any *proper ſacrifice*. And this is that which Mr. *Perkins*, by him cited, ſayes: The ancient Fathers uſed to call the Supper of the Lord, or the *whole action* of the *Supper*, a *Sacrifice*, as for other cauſes, ſo for this; *By a Metonymie, becauſe it is a commemoration, and alſo a repreſentation unto God the Father, of the Sacrifice of Chriſt offered upon the Croſſe. Bus* (ſayes he) *this oblation is intentionall, not reall; And in this ſenſe* (note it) *the faithfull in their prayers, doe offer Chriſt as a Sacrifice for their ſins, in being wholly carried away in their minds and affections, unto that onely and true Sacrifice, to procure and obtaine Gods great favour unto them.* Where note, that this learned man ſayes, They called it a *Sacrifice* by a Metonymie, not a *proper Sacrifice*, as ſome now call it; and then hee ſayes, that all the faithfull offer this *Sacrifice*, not onely in the *Euchariſt*, but in their *private prayers*, intentionally, not really, and ſo are ſpirituall Prieſts; which marres their plot of a proper *Sacrifice*, and a proper *Prieſt*, and proper *Altar*, which yet they plead for. Let us heare how he applyes, that he hath ſaid to his purpoſe, to anſwer the doubt propounded.

Mr. *Perk. Tom.* 2. *p.* 551. *c.* 1.

Theſe premiſes conſidered, the anſwer to your demand, why in the poſture of our adoration of the divine Majeſtie, more reſpect ſhould be had to the Altar &c. is pluine and eaſie, namely, becauſe adoration is an act of addreſſe and of tender of honour unto God, and therefore

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moſt fitly to be performed, at or toward the place of our addreſſe, which is the Altar, &c. The Pulpit is the place where God ſpeakes to us, not we to him: The Font the place where he reacheth his favour unto us, in accepting us to be his ſervants, not where being initiated, we offer our ſpirituall ſervice and ſacrifice unto him.

But this is little to his purpoſe, and little ſatisfaction of the doubt: For firſt; *Invocation* is an act of addreſſe to God, made in the reading Pew or *Pulpit*, and therefore, by the ſame reaſon, our adoration moſt fitly to be performed at or towards thoſe places of our addreſſe. Secondly, the *Pulpit* is a place, where, not onely God ſpeaks to us, but we alſo ſpeak to him; The *Font* alſo, a place, where, not onely God reacheth his favour to us, but wee alſo ſpeak to him, and offer up our prayers, and repreſent that very *Sacrifice* of Chriſts death upon the Croſſe to his Father, (*Water* ſignifying and repreſenting the *blood* of Chriſt, as well as the *wine* in the other Sacrament.) Laſtly, the *table* alſo, is a place, where God reaches out his favour unto us, tendring and giving us the *body* and *blood* of his Sonne, repreſented in the *bread* and *wine*: And therefore, there being little or no difference betweene the places, there is little or no reaſon given, why in the poſture of our adoration, more reſpect ſhould be had to the *Table*, than to the *Font* or *Pulpit*, eſpecially conſidering, that they are places of Gods preſence, as well as the other, and (for ought appeares) as much; ſeeing God is ſpiritually onely preſent, in all the places. But for a concluſion, wee ſay, all that long diſcourſe of his being granted, yet he cannot conclude the point in queſtion. For,

1. This is no good conſequence: *Sacrifices* are Rites of invocation (and the *Euchariſt* is called by the Ancients, a *Sacrifice*) *ergo*, in our poſture of adoration, more reſpect is to be had to the *Altar*, &c. For in the *Temple*, in the poſture of their adoration, more reſpect was had to the *Ark*, than to the *Altar* of burnt offerings.

2. Nor is this any better: The *Euchariſt* is the principall Rite of our Addreſſe to God, *ergo*, in the poſture of our adoration, more reſpect is to be had to the *Altar* (ſo called) than to the *Font* or *Pulpit*: For the moſt that can be concluded, is but this, that more reſpect is to be had to the *Euchariſt* or *Sacrament all elements*, than to the *Font* or *Pulpit*, or to the *water*, in the one, and *word* in the other. But for my part, I ſhould hate ſuch compariſons: And what is this to the places themſelves, when there is no ordinance there in being, unleſſe we ſay, that the more principall *Rite*, gives more *Holineſſe*

to the place, or hath God more preſent, at all times, than other Rites and ordinances doe; which wee ſuppoſe to be a ſuperſtitious and groundleſſe conceit, without any proofe or allowance of Scripture; yet he adds.

Whereas you ſeeme to queſtion, whether the Jewes had any ſuch reſpect unto the Altar of burnt offering: I anſwer, they had; for it was ſo placed, that when they turned and worſhipped towards the mercy ſeat, they worſhipped towards it alſo, but the denominatum *of their poſture is from the Arke, as the principall memoriall of the divine preſence, yet ſometimes from the Altar alſo, as* 1 King. 8. 22. 31. 2 Chro. 6. 13. *&c. But the Altar of Incenſe better befits our holy Table, than the Altar of burnt offering: though it may truly be affirmed, if rightly taken, that the Sacrament of the body and blood of Chriſt, is to us Chriſtians, both* Arca fœderis, Incenſum, *and* Holocauſtum, *being the commemoration of him, which is all theſe to us.*

To this we ſay. 1. The placing of it ſo, argues not, that they had ſuch reſpect unto it: as a man praying in his ſeat, before the *Altar* now, as they call it, doth it not with any reſpect to the ſeate before him, betweene himſelfe and the *Altar*. 2. But were it granted, it profits him nothing, becauſe the *Altar* was a Type of Chriſt, and of Gods owne inſtitution, and ſo a part of worſhip, none of all which can truly be ſaid, of their *Altar* now. 3. If there be a *commemoration ſacrifice*, as ſome ſpeake, and a repreſentation of the death and ſacrifice of Chriſt upon the Croſſe, it may ſeeme, that the Altar of burnt offerings, better befits our holy Table, than that of Incenſe: and the Table of Shewbread better than either: but all of them improperly. 4. The Sacrament of the body and blood, may be affirmed to be to us Chriſtians, all thoſe above ſpecified, but figuratively, not properly; being indeed the commemoration of him, who is all thoſe to us: but then there is no neceſſity of a proper *Altar*, proper *ſacrifice*, or proper *Prieſt*: and ſtill the reſpect, in our poſture of adoration, is not had to the *Altar* or holy *Table*, but rather to the *Sacrament*, as a Rite of Chriſts owne inſtitution; or, which is beſt and fitteſt to be ſaid, to Chriſt himſelfe, in the uſe of his own ordinance: And ſo, no reſpect at all is to be had, more to the Table, than to the Font, or Pulpit, when there is no ordinance in being. And with this I reſt.

FINIS.

ILLUSTR: HENRICUS PRINCEPS WALLIÆ

6.

A DISCOURSE OF The most Illustrious Prince, HENRY, Late PRINCE of WALES.

Written Anno 1626. by Sir Charles Cornwallis, *Knight, sometimes* Treasurer of his Highnesse House.

LONDON,
Printed for *John Benson*, and are to be sold at his shop in Saint *Dunstans* Church yard.
1641.

A

DISCOURSE

OF

The most Illustrious Prince

HENRY

Late PRINCE of

Written [illegible] *by* Sir Charles

Cornwallis

Highness House.

LONDON,

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his shop in Saint *Dunstans* Church yard.

1641.

TO

THE HIGH AND MIGHTIE, CHARLES, PRINCE OF Great Britaine, &c.

Most gracious Prince:

BEsides my particular zeale, there is a naturall intereſt in this enſuing Diſcourſe to your Highneſſe, as being the hopefull heyre of this Kingdome of Great Britaine, and the true inheritour of your Noble Vncles vertues,

(Prince *Henry*) as of his fortunes. The eyes of all men are upon you, in full view of thoſe ſweet graces of Nature and ingenuous diſpoſition to goodneſſe which all admire. If you ſhall be pleaſed to adde theſe examples and precepts to thoſe of your Royall Father, taking them hand in hand, they will lead you in your tender yeares, in the faire continuance of Honour and Vertue; and then his Majeſty your Royall Father may for many yeares (for which we hope and pray) be a living Mirrour unto you of Piety, VViſedome, and Iuſtice, and all other Regall Indowments fit for ſo great a Dignity, to which you are borne.

Glad I am that it was my chance to meet with this paſ *Treaſure*, truly gathered by that worthy Knight, deceaſed *Treaſurer* to your Highneſs Vncle;

and

and great cauſe I have to rejoyce that by this (through your gratious acceptance) I have the opportunity, humbly to tender, with this, my prayers at your Highneſſe feet, for your long and happy proſperity.

So prayes your Highneſſe

moſt humbly devoted,

J. B.

A DISCOVRSE OF The life of the moſt Illuſtrious PRINCE HENRY late PRINCE of *Wales*.

IN this moſt Illuſtrious PRINCE, may moſt cleerly bee diſcerned, that Gods judgements are onely knowne to himſelfe, and his thoughts and determinations unſearchable: For having ſo framed and faſhioned him, as his moſt rare parts in youth gave ſo many preſages of his becomming to his divine Majeſty, (from whom he received them) an honour and glory, to the world a wonder, and to the people of theſe Kingdomes

an exceeding happineſſe; yet was hee pleaſed in the ſpring of his yeares, and of the hope had of him, to take him to himſelf, and to deprive the world of him, neither could of his ſhort life (ſo farre as the eyes of man could diſcerne) the reaſons grow either out of neglect, or want of performance of duties to God, or of obedience to his Parents, the obſervance of which Commandement, onely hath the enlarging of time upon this earth annexed unto it: for in the firſt, it cannot bee denyed but hee was exceedingly obſervant, never failing to ſacrifice unto God the firſt of his actions, to continue in them with all demonſtration of reverence, without any diverſion or diſtraction; to cheriſh ſuch as in whom he found ability to teach, and piety to expreſſe in life the fruits of their doctrine, to reſolve ſo farre to become immutable in the Religion hee profeſſed, as long before his end with ſolemne proteſtations, he vowed that he would never joine in marriage with a wife of a different faith, & had beſides a determination (if longer he had lived) to have made choice of a Chapleine of his owne, a man in yeares, grave in Divinity, rarely learned, and of great diſcretion, experi-

perience and wiſdome, by whoſe advice in all matters, ſpirituall and tending to the rectifying of his Soule, hee intended to have received a continuall direction.

Of the ſecond, to ſpeake not by hereſay, but of mine owne knowledge (howſoever ſome moaths and mice of Court in that time, not enemies to him in particular) but maligners of true vertue, and only friends to their own ambitions and deſires, to poſſeſſe the eares & opinions of Princes, had in that particular traduced him: So true and ſincere he was both in profeſſion, and execution of all duties and obedience, and bare ſo natu-rall and filiall a reverence and reſpect to the King his Father, as although ſometimes out of his owne inclination, or the incitation and encouragement of others, hee repaired to the Court and moved the King in ſome things, either concerning the Commonwealth, his own particular intereſt, or that of others; yet with the leaſt word, countenance or ſigne given him of his Majeſties diſallowance, hee would inſtantly deſiſt from further purſuite of it, and returne either with ſatisfaction in regard that hee un-

derſtood it to be diſagreeing with his Majeſties pleaſure, or with ſuch a reſolved patience, as he neither in word nor worke gave ſo much as any ſemblance of being diſpleaſed or diſcontented: Nay, which is more, ſo truly was hee affected to the pleaſing and ſatisfying of the King his Father in all things, as ſome good time before his death, hee made unto my ſelfe a ſolemne proteſtation, that to the end he might not in any thing ſee either diſpleaſing or give the leaſt diſtaſt unto his Majeſty, hee would from thenceforth utterly remove his thoughts from all affaires whatſoever, that ſhould not particularly concerne himſelfe, his owne eſtate, or the government of his houſhold.

In this diſcourſe of that memorable Prince, I will forbeare to ſpeake of his infancy or youngeſt yeares, (although I have heard by ſuch as did then attend him) the ſame did moſt preſage his enſuing vertues. My purpoſe and deſire is to deliver nothing but verities knowne to my ſelfe, not things received by tradition from others.

In

In the first ſpring of his yeare of under-ſtanding, the King his father committed unto him the diſpoſing of the Lands and Revenues aſſigned to him, and the government of his houſhold; for the adminiſtration whereof, his Majeſty appointed unto him certaine eſpeciall Officers; in the number of whom, (my ſelfe being not long before returned out of Spaine, where I ſerved the King divers yeares as his Ambaſſadour) was conſtituted Treaſurer of his houſe.

The place gave me occaſion continually to attend him, and the eſpeciall favour that I after found with him, not onely meanes to obſerve his actions, but to become particularly acquainted with the moſt of his thoughts.

My firſt ſtep into his favour and eſpeciall truſt, grew out of that which with ſome other Princes would have caſt mee downe either into perpetuall diſgrace, or at leaſt into a temporary diſtaſte and diſlike, hardly recoverable; I ſo much admired his judicious parts in ſo unripe an age, and diſcerned in him ſo great a will to know, and

ſo Noble and rare a diſpoſition to give eare to advertiſements, as out of the dury of my place, and extraordinary affection to himſelfe, taking hold of ſome fit occaſion and opportunity, I adventured to make prooſe whether he would endure advice or advertiſement reprehenſive.

Young Princes left to their owne wills, and great men that are ſet upon the higheſt ſtage of worldly greatneſſe, and lulled in the lap of fortune, doe rarely endure a reproving voice, eſpecially from thoſe of a lower forme.

I take the occaſion from a then generall ſuppoſall, or at leaſt, ſuſpition of a little too much ſtreightneſſe of his hand in rewarding and of ſome errors in his actions, but did ſo tenderly tread upon thoſe grounds, and with ſo retiring a foote, as occaſioned a diſcovery from himſelfe of deſire to receive and have a full ſight of them, before I pulled off the maske wherewith I had covered them.

In concluſion, I deliverd them in ſubſtance plainly, but in words ſoft and reſpective,

(as to ſuch a Prince became me) Kings and Princes being to bee treated with, with words of ſilke not of iron.

To the firſt, he gave anſwers ſatisfactorily.

To the other, excuſively.

But what were the fruits ſucceeding to his ever enduring honour, Truth enforceth me to publiſh, that I ever after in mine own particular, found my ſelfe exceedingly engreated in his favour, and that thoſe few things that were erred became reformed.

To this ſo rare a diſpoſition, which being by a Prince entertained, cannot but make him both ſcient of the Offices appertaining to his high eſtate, and in time alſo, as good as great, which in one borne to governe, of all things is the moſt deſireable, is to be added another vertue in one of Regall power, as valuble, and not much leſſe neceſſary: So very cloſe hee was and faithfull a keeper of whatſoever ſecret was diſcloſed unto him, as it was never knowne to any, that ever hee diſcovered any one word in that kinde delivered unto him.

Apt

Apt he was to heare and desirous to receive advertisements and advises, by any in whom he descerned knowledge gained by learning, or abilities wonne out of time, and experience to give them, neither did he take them in *Transitu*: As in the old Testament they celebrated the Passeover, not as a man receiveth his cloake to put about him, not within him; but gave both time to the deliverers to relate them, and leasure to himselfe to consider and digest them.

Counsells are to be chewed not swallowed, he would therefore unrip every seame of them by interrogations used by himself, and receive reasons and resolutions by those that offered them, untill by mature debate and consultation, (which are the true foiles that give cleerenesse and assurednesse to counsells) he had both perfected and made them sollid and fit for his use whensoever occasion should be offered.

In the government of his houshold in yeares so very young, hee gave examples imitable to all other Princes.

His

His family was ample, as that which consisted of few lesse then five hundred, many of them young Gentlemen, borne to great fortunes, in the prime of their years when their passions and appetites were most strong, and their powers and experiences to temper and subject them to reason most weake, his judgement, his grave and Princely aspect, gave temper to them all, his very eye served for a commandement, and more and better service have I noted to be done by the very lookes of him, then by sharpe reprehensions of some other Princes: If any questions or quarrells were moved amongst his servants, he would give a stoppe and stay to them, at the very beginning by referring them to some such of his principall Officers, as hee thought to bee most scient in matters of that nature, and best did know to give just compensation to the inured, and reproofe to them that should be found to have offered the wrong; so as in so numerous a family there was not so much as any blows given, or any countenance of quarrell or debate betweene any.

Plenty and magnificence were the things that in his house he especially affected, but not without such a temper as might agree with the rules of frugality and moderation, he caused to bee set downe in writing unto him the several heads of al his annuall charges, the ordinary expence of his house and his stables, the charge of his apparrell and wardrobe, his rewards and all such other thinges, as yearly were to bee issued out of his coffers, and comparing them with his annuall revenue, did so judiciously fashion and proportion them by shortning what he found superfluous, and encreasing what was wanting and too short in any of them, as hee reduced them to a certainty, and such as his revenues would well defray, besides a yearly spare of some thousands of pounds which hee reserved for a store or treasure to be ready for all events and occasions accidentall.

By giving of which so good and solid foundation and order unto his state, hee delivered himself from all necessity of becomming rigid or strait to his Tenants, either by any unmeasurable improving their

Farmes

Farmes or their Fines, or ſeeking or taking advantage of any their forfeitures, and became alſo unneceſſited to take the benefit that both law and right afforded unto him, of ſuch as had in time of former Princes purchaſed lands appertaining to his Dutchy of Cornewall, which could not by Law be alienated from the ſame, to whom out of his Princely bounty and gracious compaſſion, upon reſuming of them, hee gave ſome reaſonable ſatisfaction.

The banquets and feaſts that any time he made, his deſire was, ſhould be magnificient and agreeing with his Princely dignity, yet not without an eſpeciall eye and care had that nothing ſhould bee ſpent in diſorder, or the charge made greater through the want of providence, or well managing by his officers; in thoſe hee ever affected the demonſtration of a Princely greatneſſe, and that all things ſhould paſſe with decency and decorum, and without all rudeneſſe, noiſe or diſorder.

In any thing either committed or permitted unto him by the King his Father, concerning the State and defence of the

Kingdome, exceeding willing, ſedulous and carefull hee ever ſhewed himſelfe, to performe all offices and duties underſtandingly, and with much circumſpection.

His Highneſſe during his abode in that place, lay at Mr. *Legets* houſe, then Clarke of the Chequer.

He was once ſent by his Majeſty to take view of the Navy at Chatham, whither my ſelfe waited upon him and obſerved how great his deſire was not onely to ſee with his owne eyes every particular Ship, but to inable himſelfe by conference and conſultation with the beſt experienced of his Majeſties Officers of the Navy, in the faſhion and fabricature of the Ships, to underſtand their ſtrengths and the forme of their ſailing, to take knowledge of ſuch as were then perfited and fitted for preſent ſervice, and which defective, and in what ſeveral parts, to the end there might inſtantly be order given for the repairing of them; he alſo very perticularly enformed himſelfe of their ſeverall equipages and furnitures, went in perſon to take an exact view of them and of his Majeſties ſtore for that purpoſe, and would not bee ſatisfied without underſtanding the ſpeciall uſes of every of thoſe things, and of all other that tended to make them ſerviceable and uſefull, what fur-

further in yeares more ripe was in Navall affaires, wherein consisted the principall strength, honour and advantage of this Kingdome, to be expected of him, may easily be discerned by his will, his diligence, his understanding and Princely courage, shewed upon occasion of discourse, delivered unto him by a servant of his own, concerning a Navall warre with Spaine, whensoever that King shall give cause of a publicke hostility.

To publish particulars agrees not with the rules of State, but two especiall thinges being propounded, which were the preparation of a Navy, consisting of a certaine number of Ships to bee sent into the West Indies, and another to attend the coasts of Spaine to prohibit all entry or issue of Ships either into or out of the same.

Admirable it was in one of yeares so young, to heare what interrogations he used of every particularity of that designe, of the feisiblenesse and of the difficulties of every branch of it, how hee insisted upon every doubt, untill by the best experienced & practised both in Sea services & in Navi-

gation, with reaſons and demonſtrations he became fully ſatisfied, & that done, how narrowly & neerly he ſearched into every knot, both of the honour and utility, and of the danger & charge that an attempt of that nature would draw with it, & ceaſed not untill he underſtood every particular of the ſame, and eſpecially the yeerly charge which that whole expedition would amount unto, which having found ſo very reaſonable, and the hopes ſo great, and all doubts ſo well reſolved, to ſhew the valour of his owne heart, hee openly proteſted to ſuch as were preſent, that ſhould the King his Father bee pleaſed upon any future occaſion to breake with Spaine, himſelfe (if ſo it ſhould agree with his Majeſties pleaſure) would in perſon become the executor of that Noble attempt for the Weſt Indies.

In perſons private it may ſuffice to bee Religious, honeſt and juſt within themſelves.

To Princes and men conſtituted in high places, it behoveth to bee alſo givers of good example to others.

Infe-

Inferiours and Subjects caſt their eyes more upon what Princes doe, then upon what they command, their examples with them are of more force then any Law of letters.

This became to this Prince ſo great a motive, as hee thought not fit to loſe any houres of the life that upon this earth were appointed unto him, but ſo to beſtow them, as they might not onely become profitable to himſelfe, but imitable and exemplary to others.

He ſo diſtributed the day by dividing his houres into the ſervice of God, to the apting himſelfe to the office hee was borne unto, both in government Civill and Military, and to neceſſary exerciſes and recreations, as no part of it could bee ſaid to bee in vaine beſtowed; to inable his knowledge in government civill, he read Hiſtories, the knowledge of things paſſed conducing much to reſolution in things preſent, and to prevention of thoſe to come.

In

In the military, hee added thereunto the Mathematicks ſtudy of Coſmography, and had one that inſtructed him in the matter and forme of fortifications.

For practice, hee uſed in a manner daily to ride and manage great horſes, with which hee had his ſtables moſt excellently furniſhed, oftimes to runne at the Ring, and ſometimes at Tilt, both which he ſo well and dexterouſly performed, and with ſo great a comelineſſe, as in thoſe his firſt yeares, he became ſecond to no Prince in Chriſtendome, and to many that practiſed with him much ſuperiour.

His other exerciſes were dancing, leaping, and in times of yeare fit for it learning to ſwimme, at ſometimes walking faſt and farre, to accuſtome and enable himſelfe to make a long march when time ſhould require it; but moſt of all at Tennis play, wherein, to ſpeake the truth, which in all things I eſpecially affect, hee neither obſerved moderation, nor what appertained to his dignity and perſon, continuing oftimes his play for the ſpace of three or foure houres

houres, and the ſame in his ſhirt, rather becomming an Artiſan then a Prince, who in things of that nature are onely to affect comelineſſe, or rather a kinde of careleſſeneſſe in ſhew, to make their activities ſeeme the more naturall, then a laborious and toiling induſtry.

Of this and of his diet, wherein he ſhewed too much inclination to exceſſive eating of fruits, he was as in al other things content to heare advice, but in theſe two particulars not to follow it.

To other play or gaming, hee ſhewed himſelf not much inclined, yet would ſometimes play at Obeſſe at Biliors and at Cards, but ſo very Nobly and like himſelfe, as plainly ſhewed his uſe of it to bee onely for recreation; not for appetite of gaine, for whether he wonne or loſt, his countenance was ever the ſame, and for the moſt part, greater appearance of mirth in him when he was in loſſe, then when hee wonne, thereby plainly demonſtrating both his judgement in adventuring no more then what he made no regard of if he loſt it: and his Princely magnanimity and temper in ſuffe-

ſuffering no paſſion or alteration to take hold of him through any croſſeneſſe of Cards or chance.

In ſome young Gentlemen whom he affected, he ſeemed to miſlike too much diſpoſition to play, and did not onely diſadviſe them from it, but gave unto ſome of them matter of value to become bound to leave the uſe of it, for pleaſure hee tooke them all as it were in paſſage without ſemblance, either to deſire them, or at leaſt to have a will to dwell in them.

The pleaſure of the fleſh, eſpecially which is moſt incident to young yeares, and by Princes rarely avoidable, whoſe fancies and affections, are commonly as vehement as their perſons and powers are great, and therefore moſt like to fall themſelves, and give occaſion of falling to others, although ſome in thoſe times, there were that taking meaſure of him by the yard wand of their owne unbridled appetites, were pleaſed otherwiſe to conceive and report of him, yet my ſelfe having beene preſent at great feaſts made in his houſe, whereunto hee invited the moſt beautifull and ſpecious Ladies of

the

the Court and City, could neither then diſcover by his behaviour, his eies or his countenance, any ſhew of ſingular or eſpeciall fancy to any, or at any other time ſuch looſeneſſe either in words or action, as whereupon in juſtice or reaſon to ground any ſuch opinion of him.

But rather thus with truth and aſſuredneſſe to determine, that were he not himſelf chaſte in his inward thoughts, yet did hee with ſo incomparable judgement and temper cover them, as to juſt and judicious eies they gave no true occaſion to ſuſpect him.

It is true, that to take a wife though hee ſhewed no vehement deſire, yet he demonſtrated a good inclination.

Marriages were propounded and offered for him in Spaine, in the time that my ſelfe there ſerved, who had from the King his Father commiſſion to treate it, but finding that the overture there, grew rather out of a deſire to winne time to advance their owne deſignes, then with true intention to performe it, in regard of the difference of Religion, I for my part gave end to that

negotiation in a manner ſo ſoone as I began it.

After my returne from thence and entry into his Highneſſe ſervice, like motions were made both by Florence and Savoy: But thoſe not conforming with what in alliances with Princes of his greatneſſe, either in encreaſe or equality of Honour or Utility, or for ſtrength and ſurety of eſtate was eſpecially to be regarded.

That of Spaine was upon a new overture, made by the Ambaſſadour of the King there, againe entertained and committed by his Majeſty here, to be treated of by his Ambaſſadour, who in that Court ſucceeded me.

But after ſome protractions uſed there, it was upon the firſt opening, found to have come too late, that Princeſſe for whom the Treaty was intended, being the eldeſt daughter of that King, and the onely who in yeares was fit for him, being formerly promiſed to the French King that now is.

Laſtly,

Laſtly, there grew a propoſition for a daughter of France, wherein his Highneſſe having as in duty it became him, ſubmitted and reſerved himſelfe to the King his Father, the ſame was not proceeded in, to any effect.

In this Noble Prince was to be obſerved a ſingular integrity and cleerneſſe of thoughts; hee had a true Kingly diſpoſition, and ſo farre from being induced to piece up the skinne of the Lion, with that of the Fox, as above all things hee hated flattery and diſſimulation.

A Noble man in thoſe times, in the higheſt favour with the King his Father, wrote unto him by the eſpeciall commandement of his Majeſty, a letter wherein he recommended unto him a matter of very great conſequence to bee inſtantly anſwered unto, and in his ſubſcription uſed theſe words,

Yours before all the world.

This anſwer his Highneſſe committed unto me, who having written it, did alſo ſet down ſome words of favour to the Noble man to precede his Highneſſe Signature; the letter it ſelfe hee read, and having conſidered it, allowed it wholly without alteration.

Onely in regard of the words of ſubſcription, notwithſtanding the great haſte that he made of the diſpatch, hee commanded me, it ſhould be new written and thoſe left out, and notwithſtanding all the reaſons that I uſed to the contrary, would by no meanes bee perſwaded to ſuffer it ſo to paſſe, ſaying, that he to whom he wrote had untruly and unfaithfully dealt with him, and that his hand ſhould never affirme that his heart thought not.

This Prince as he was no coverer of his thoughts where he had juſt cauſe of diſlike, ſo would he alſo to thoſe he truſted, bee acknowne of his love to ſuch as hee affected.

Of

Of the titular Nobility of this Kingdome upon occaſion offered, he would expreſſe himſelfe beſt to love and eſteeme ſuch as were moſt anciently deſcended, and moſt nobly and honeſtly diſpoſed, when ſometimes alſo he would not forbeare by name to particulate.

His Highneſſe brother our now Soveraigne then Duke of Yorke, and his ſiſter ſince that time Queene of Bohemia he entirely loved; yet muſt I confeſſe at ſometimes by a kinde of rough play and dalliance with the one, and a ſemblance of contradicting the other, in what he deſerned her to deſire, he tooke a pleaſure in giving both to the one and the other, ſome cauſe in thoſe their ſo tender yeares to make proofe of their patiences.

To ſay the truth, ſuch were both thoſe excellent Princes, their owne rare parts and moſt ſweet diſpoſitions, as had there beene none other attractive of bloud or nature would to them have enforced his love and beſt affection.

He

He gave alſo in the adminiſtration & government of his own particular eſtate, much preſage of what hee would have become if he had lived to poſſeſſe the Diademe.

At ſuch times as hee attended the King his father to houſes of remove, or in progreſſe, hee would not endure that carriages or proviſions, ſhould bee taken for him without full contentment given to the parties.

In removes to his owne houſes in like manner.

Nay ſo carefull he was that none by him, or any of his traine ſhould bee either prejudiced or annoyed; as whenſoever he went a hawking, before harveſt ended, he would take care that none ſhould paſſe through the corne, and to give them example, would himſelfe ride rather a furlong about, truly and judiciouſly conceiving that to Princes there is no ſurer fortreſſe then that of hearts, and that thoſe once had and ſetled, the reſt of what they poſſeſſe is at their commandment.

Of

Of his disposition to justice, hee gave also upon all occasions much proofe and demonstration.

Hee would never either condemne or censure any man unheard or undefended, retaining in his memory that notable example given to Princes by God himselfe, whose divine knowledge both of workes and thoughts, needing no informers; yet after *Adams* fall, would neither censure him nor his *Eve* without hearing what either of them could say in their own defence.

This I could demonstrate by divers particulars, as also of his being misericordious after offence acknowledged, should not a long discourse seem unproportionable to so short a life.

It is true, that he was of an high minde, and knew well how to keepe his distance, which indeed he did to all, neither admitting a neere or full approach either to his power or his secrets.

Hee oftimes proteſted that neither fantaſie nor flattery ſhould move him to conferre upon any a ſuperlative place in his favour, but would to the uttermoſt of his underſtanding, meaſure unto all according to the merit of their ſervices, as holding it not juſt to yeeld unto affections, or rather ſecond reſpects, that which is onely due to vertue and deſervings.

That remunerative hee was of ſervices, and conſiderative of thoſe that deſerved and and needed.

A moſt memorable and imitable example hee gave before his death, having to divers of his ſervants, who longeſt had ſerved, and in whom hee noted want, given by ſeverall Patents ſent unto them, Penſions during life, to the value of eleven or twelve hundred pounds by yeare, and that without all mediation and intreaty by others, and at a time when themſelves did leaſt expect it.

To conclude of this Prince, did hee not all thinges well? The fault is rather to bee imputed to thoſe that in yeares ſo unripe, by their advice ſhould have aſſiſted him and lined out his wayes, then to any want of will or Religious and Princely diſpoſition in himſelfe.

He was of a comely perſonage, of indifferent ſtature, well and ſtreight limmed, and ſtrongly proportioned, his countenance and aſpect inclining in thoſe his young yeares to gravity and ſhew of Majeſty.

His judgement ſo farre beyond what his age could promiſe, as it was truly admirable.

His ſpeech ſlow and ſomewhat impedimented, rather as I conceive, by cuſtome and a long imitation of ſome that did firſt inſtruct him, then by any defect in nature, as appeared by much amendment of the ſame.

After that he had beene adviſed to a more often exerciſe of it, by uſing at home amongſt his owne ſervants, firſt ſhort diſcourſes, and after longer as he ſhould finde himſelfe inabled.

Yet would he oftimes ſay of himſelfe that he had the moſt unſerviceable tongue of any man living.

Towards the latter part of his time, ſo well became forraine Princes by their Ambaſſadours informed of his rare parts, as the adverſe to this Kingdome beganne to feare and redoubt him, and the well affected and confederated to love and entertaine great hopes of him.

But God ſeeing it good to beſtow another Crowne upon him, excelling all that on earth was to be had or hoped.

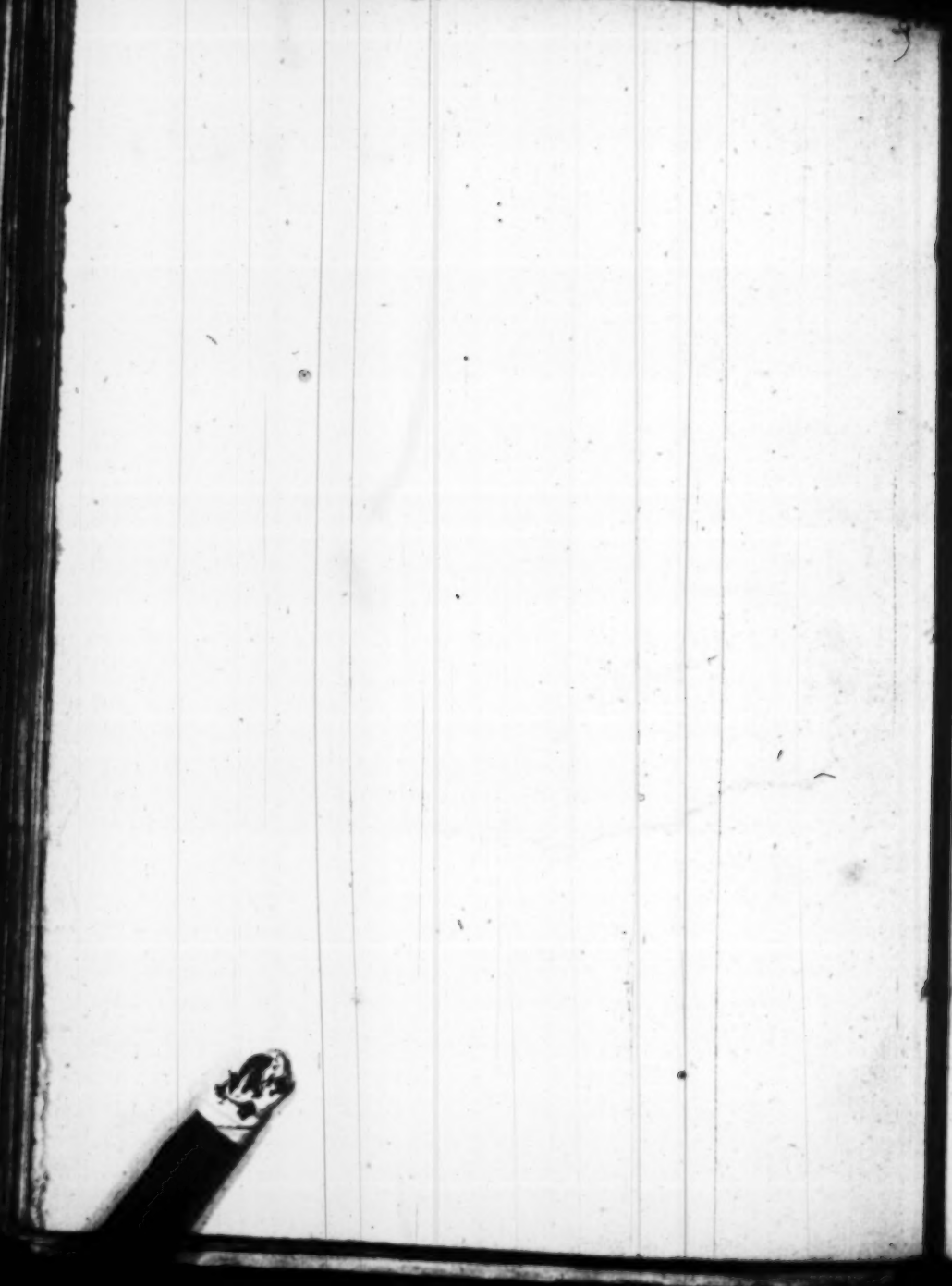
After ſome five dayes ſickneſſe endured with patience, and as often recognition of his faith, his hopes and his appeales to Gods mercy, as his infirmity which afflicted

cted him altogether in his head would poſſibly permit.

He yeelded up the Ghoſt at Saint *Iames* next Weſtminſter, and was interred at Weſtminſter, where his body now reſteth.

I wiſh it were in my power to raiſe ſuch a monument unto his fame, as might eterniſe it unto all poſterities.

FINIS.



CERTAINE MODEST

OBSERVATIONS

AND

CONSIDERATIONS

of the true Protestants of the Church of

ENGLAND.

For their right choyce of Church Governours, and Church Ceremonies, together with the Church Liturgie, according to the word of God.

Presented in all humility to the high and Honourable houses of PARLIAMENT to bee voted and enacted, and to maintaine against all opposers.

With the good meanes to expedite the same.

Leaving the Authors Judgement to your Wisedomes best Considerations.

LONDON, Printed for IOHN THOMAS. 1641.

Certaine modest Observations and Considerations of the true Protestants Right,

in the just choyce of the Church Governours, Church Ceremonies, and Church Liturgy, according to the Word, for the Honourable Houses of Parliament to vote, enact, and maintaine against all oppositions: The Authors best Iudgement left to their wise Considerations.

MOst Noble and Wise Senators of this famous and well hoped Parliament, I have stood long musing (upon the excellent Reports of your grave proceedings concerning the Church of *England*) whether to forbeare or to present my plain and Rigid lines, knowing that many hath writ and printed to your view's divers Books, some judiciall, and some Phanaticall, And seeing the necessity of some solid truth to be performed and judged of speedily without delay for the glory of God and good of this Church and State, for setled Right and Government to be held in this our Nation, which might not favour of Customes, which oft-times prevailes and proves a Tyrant, and well by some so called, where it is maintained from undue and unjust beginnings and proceedings, as in our Lord Bishops too plainly hath appeared, amongst whom to have Lord Archbishops to be Overseers of Overseers is the most seeming groundlesse without reason and Religion: Groundlesse, because high Priests to the Iewes, Christ and the Apostles over the Church Ministery is no true president for them to ground Archbishops by, for in the Gospell it ceased, and Christ Iesus

was the high Priest, yea and the onely Archbishop of our Soules, by that Government he hath prescribed unto Bishops of his Church, his Apostles after him, which to plead custome for higher Government, is an abuse to Christ, and if there bee any substitute to Christ to take place of Archbishops, it must be he whom is the Defender of the Faith of Christ, our King and his high Councell to be Arch-Overseers, for it is too plaine that such will oversee the Errors of their Brother Bishops, nay more bring them to errours too, I shall not need to repeat them, This Parliament hath found examples too many.

The Second Consideration, is to beat backe the feares of the learned and wise, that thinke this Change is a Novelty of as great consequence as the late Innovations of our Church by the Bishops: Let this satisfie if they feare God as I verily thinke some that spake it doth, and will take satisfaction, this change and Novelty is no further then to Renovate the old Truth of Gods revealed word to his people: The other is an addition, and so drawes in a curse to adde or diminish, and sure these Honorable Houses have taken notice of the Protestants Testimony, and redressed their Innovations in some part, and there are many more growes upon us, if not prevented betimes. so many Sectaries labouring with Petitions to these Honourable Houses to support their owne opinions which would turne to a great confusion, if this High Court of Parliament should not speedily Rectifie as well against the Papists and their Priests which are indeed the true accounted *Puritanes*, worthy of that forrefull Nick-name in the world, and farre more exceeding the Sect of the *Brownists* so called: But they with others of multitude named to the number of 29. or 30. severall Sexes and Schismes (besides *Atheists*) whom I feare are too many amongst us, which could wish every Sectary might have liberty to use their owne consciences and opinions, as if there were no Rule of conscience: I need not name them, all take upon them no lesse then the Sword of the Spirit to defend their errors, but it is of the evill Spirit the Prince of darkenesse, because indeed their severall ground-worke to perswade them is like the Divels Logique, that used Scripture to our Saviour Christ though falsely: But him he could not deceive, no more I hope shall they so us *Pro-*

testants,

testants, whose truth is Christ, and we professing for Christ are the more truly to be accounted Christians of Christ if we stand to make choice, and to enact and maintaine the true sincerity of *Protestants* Religion in Preaching, Prayers, and Ceremonies.

The third Consideration, I have partly knowne and considered your Honorable actions and good Resolutions crossed and hindered by strong hand both for the good intended to the Church and Common-wealth, by their evill intentions to intercept you if they can: And it is from that potent power of malice the Prince of darknesse aforesaid, that sowes his tares among your Wheat, that endeavours to crosse all good intentions by preventions of which I need not tell you his further manner of power, in so great a troubled Government both in Church and Common-wealth, as the like hath not bin seene or heard of in this state, these hundred of yeares; and therefore, you must first seeke to vanquish him and all your foes, and factious heads must be made higher by a pole then their bodies, for how can the Sheepfold be quiet, while yet amongst them there be some Woolves, you have a great worke and a great many to rule and wrastle with, so fight that you may conquer too, and cut off those that rayse tumults and errors, for if they get a head the Kingdome is divided, Separations are the wound of a Crowne whereby neglected it will bleed to death (I feare by it some quarrels and divisions) at last: You have begun well, why stick yee upon *Aristippus* or *Diotrephes*, who loveth to have the preheminence, and worketh Kings unto it, I feare to make more such, as then will prove as bad to him and us, as the Vine-plants did of good *Noah's* owne planting, if the *Protestants* Councell, which is your selves doe not order the planting of it: An example appeares in the Archbishops, &c. The last Deputy of *Ireland*, &c. that is fled away, and some no doubt at home that hopes of a Kings power to quite them, devers of the King and others.

The 4. Consideration, For which causes as your greatest danger amongst all Heresies and Schismes amongst us, this greatly marvailed that they the *Papists* are not chiefly parted from *Britaines* Court, and else-where in this Kingdome, not yet fully Banished nor confirmed, for it is my poore opinion, which I conceive under favour nor groundesse to establish Christ in his Throne, and his truth to be advanced in the *Protestant* Religion,

Religion, is firſt the chiefe evill to avoid them that are open enemies to Proteſtants, and yet under the name of Chriſtians too, and Ieſuites of Jeſus, that ſo counterfeit the name and practice contrary to Jeſus and Chriſt, whom onely taking and making away them with a more ſtricter addition to all their favorites, more then our Lawes, have yet truly executed, you would then ſeeke and ſettle the good of this Proteſtant Church, the brightneſſe of the Renovation and ſetling of the true Governors and Government of the Church by your Renovation ſetled of the true Governors and Government, by which meanes all Sects, Schiſmes, and opinions, with their Abettors will vaniſh of themſelves away by the Sun-ſhine light of the Proteſtants Church and truth, or be brought home from their ſeperated opinions, ſome of which profeſſe one truth with us in Doctrine though not in their departure and ſeperation: For now as it ſtanderh undecided and not done, to ſettle the right way by your honoured Acts, *Atheiſts* hold themſelves good Chriſtians, thinking the beſt way to be Newters, and all Sectaries lives in hope, ſo as the Land is polluted with their infecting and ſeducing ſimple people: And therefore after removing the Adverſaries, the Papiſts, it is the chiefe care as at firſt, your Honourable purpoſes in all your excellent cauſed Orations and Speeches there, to have begun and ſetled the houſe of God; which by dumbe Dogs, wicked Miniſters, &c. to aboliſh cleane, in which it is well knowne, you have labboured in greatly, if it were effected without oppoſition.

The 5. Conſideration. If there be any oppoſition againſt the good meaning, you voting of this your good purpoſes. It is in them that are either Malevolent to the State of Proteſtancy and ſuch are not fit to be allowed vote at all, or ſuch that are ignorant wiſe, and have not perſeded the unlawfulneſſe of ill cuſtome by Antiquity from right wayes, and them rather to be diſputed withall by forcible arguments, but I ſhould humbly referre them onely to one Booke among others concerning the danger of Limitted Prelacy, not well anſwerable, and yet anſwered by ſome ſlightly in the Prelates behalfe under the colour and title of a modeſt Advertiſement, and in a calme examination ſo called, as if the firſt did riſe from ſome ſterne, which I perceive not

at all, but as a good gale of wind to sale by, and the Answerer seemes to become the voyage of Grace, and would cause it to lye at his Anchor to hinder the true wayes proceeding, already honourably and Religiously intended to arrive at the Port of *Truth*. As this Parliament hath partly voted already: So as if his title of calmnesse may signifie weaknesse his whose answer lacks it open upon him, for sure it is better to have a due-growing storme to increase the ground-work to goodnesse, then to have a dry Calme to hinder it; for under his Calme seemes but a Cavill, as from his Reasons may be well seene. It were too large here for to discusse them all to so wise a Senate, shewing in him meerely a naturall politique braine to find out faire Reasons in a foule understanding. As for instance in our accustomed Discipline to defend the Answeres by way of *Cavere*.

1. Whether it is so bad as men living under it are not capable of Salvation, a lame Argument, when as they may be capable without it, and that Salvation may be under the Government of *Turkes* and *Papists*, although not by it, and so in other places: And why should Episcopall Martyrs be allowed a ground to make good that which is bad of it selfe in their Discipline of truth pretended not erroneous, and yet no doubt those Martyrs may be saved too, for standing to the true Faith against Heresie.

2. By way of *Cavere* saith, if any desire a better Discipline instead, are they all agreed what they shall be from Scripture, or by evidence of necessary consequence of Logicall differences: Wherein if Divines must chop Logick for maintenance of truth directed by the Scriptures already, as if that were not plain without Logicke Rules: We shall make the Scripture like a nose of Wax, as Logicke can doe, and Papists uphold.

3. And his third and last Reason by *Cavere*, Whether the new Discipline be a plaine Commandement or forbidden in the old, I deny it of neither of both: It is sufficient Answer, That the examples of a true Discipline desired is appointed by the Apostles directions in the Church in their times, where the truth and true Church was knowne, it is safe for us to imitate and follow as neere as we can, as a precept and rule to us, because they were especially directed by the Spirit of God, and so by inference a certain Rule and Example for the Protestant Church so neere to fol-

follow, and on the contrary side the old Discipline being contrary to the Apostles and Churches practice therein in their time is a forbidding in way of Truth, though otherwise seeming to the Prelates never so good, and I partly know yee have given order concerning the Examination of the Litturgy, Apocripha, and singing Psalmes, to amend by Learned and wise Divines, as to your great commendation it may with other things be spoken: But the said three Reasons so calmely put with the rest of the Booke we may calmely reject, is but indeed a Calme Cavill not fit in common reason, much lesse for so wise and honourable a Senate, since it is to no purpose but to uphold the Prelates, and their Discipline and Government, which made their voyage from old ill customes and examples, from bad Presidents and places corrupt, and brought it into *England* in the Nonage of our Church.

1 And if it be a Puritanicall pack as the Archbishop and other Bishops doe conceive it, to maintaine the unlawfulnesse of Pluralities and non-residency.

2 By Vnpreaching Prelates and Ministers.

3 Sole Ordination, and Election, Excommunication, &c.

4 To abate the Clergies pompe, Ambition, Lordlinesse, and Riches.

5 The mis-imploying the Temporalities of the Church.

6 To restraine the Clergie from medling with temporall Offices and affaires.

7 To abhorre the ill use of the Oath *Ex Officio*.

8 The Reformation of the Litargie, all offensive, which by divers men have been complained of by Bookes in print, and by way of Petition for remedy and most especially in a noble defence of Church Prayers, Objected by Seperatists: Which the *Scots* vsed not, nor reformed Churches, a most Learned Lord of the Vpper house of Peeres, had solidly and wisely opened the truth for some seperation for ill use of the same, as disagreeing to the worke of Gods holy Spirit, which setling our Church in the foresaid grievances it will open the way as I said to bring the Seperatists and others in obedience with us.

And if for these matters of Reformation aforesaid, men dare thinke or count you Puritanes, let not these Honourable Houses and

and Grave Senators therein thinke it no harme so to be so accompted by loose libertines, for your wise endeavours to vote and enact these things to be done, for then by you shall be putter then they, and find that beatitude : Blessed are the pure in heart, for these your Votes & Acts must be done from your heart, and then it brings you to see God by the purest of all men Christ Jesus, yea you shall see Christ clearely in his Throne of Majesty, which they and other Sectaries have endeavoured to put out, yea also you shall see Christ by such Acts and Votes performed therein, as in his word most lively.

And lastly by the true Concord and agreement of both Honourable Houses effecting this worke, you shall see Heaven opened to you hereafter for your soules comfort and honour on Eternity.

The 6. and last Consideration concluding all is, I herefore humbly to move the House of Peeres and Commons to stick close to Christ as by confessing and professing him (so by redressing) before men, Christ will then professe you his friends before his Father in Heaven (there is your reward above) get it by Petition of right too from the King, as you have done for the Common Law, & this will be an extraordinary common good to the *Protestants* faith, hope, and love, as all your Christian minds I doubt not are setled therein to strengthen your selves noble Senators against all oppositions, that you may stand fast in the Liberties wherewith Christ hath made you free too, if you should doubt the Royalty of his Majesties will by him expressed to this Parliament, and since from *Scotland* as is supposed that he will keepe the Government of Queen *Elizabeth* and his Royall Father good patternes for those times, that then was used for want of better helpes, they were like the good King *Dauids* that Religiously meant well, but *Salomon* his Sonne must build the Temple, and he is a good Prince that will be like his good Progenitors, but he is a better Prince that will amend and be a more clearer way, when it makes more for the glory of God, the honour and comfort of the King and to his people peace and godlinesse, so shall our King be like *Salomon*, not onely to imitate the worth of Queene *Elizabeth* and King *James* in their Religions, but farre more edifie and build the Temple of *Jerusalem*,

a new, much decayed in *England*, and every true *Protestant* is committed the Temple of the Holy Ghoust, for assuredly as *Protestants* were many in Queene *Elizabeth* and King *Iames* times, so by this Reformation there will be many more and better in our King *Salomons* time, I meane King *Charles*.

Some thinke his Majesty being in *Scotland* won'd not write such a Letter there concerning his will about Church-Government and Discipline of *England*, because what is allowed good there, is from the same truth good here, and to have the like were but a true Piety and Vnity for the Church to the peace of both King and Kingdomes, but then since to turne this Letter into a booke tiuled King *Charles* his Speech in *Scotland* concerning the same by no authority knowne for that there is used irrefragrant termes, as if the King should conceive if Lord Bishops were put downe, as the *Protestants* seeme to desire it, that then the Tryenniall *Parliament* next may thrust out the Lords also, which is a bitter disposition to breed discord betweene the two houses, at least a terror to their new proceedings, for it is well knowne our *Parliaments* cannot stand good without the Peeres, though without Lord Bishops they may.

And as I shewed before, Queen *Elizabeth* and King *Iames* did not alter those things they then might and which now we may, for Q. *Elizabeth* came to the Crowne a Virgin Queene persecuted before, and in time of persecution they found Bishops more zealous and willing helps to establish her Raign in Church-Government, as for truth she best could have against Popery, and were very frequent in preaching both in Court, City, and Countrey in these times, and a true Lover of their *Protestant* Brethren the Ministers, and King *Iames* following after her to the Crown in that setled Goverment and Governors wherein for her time she was famous over the world, & finding the people of *England* more gentle and passive then the *Scots* who were more active and practive to worke their owne ends in evill before, as they were counted *Rebels* of the North, and thereby a *Scot* was an odious name in *England* as King *Iames* knew, as also sometimes too busie upon Kings consciences, who yet after his Raigne here in *England*, procured them to entertaine some Lord Bishops in *Scotland* he was a King of exceeding great wisdome and knowledge

ledge to dispute and discerne (as ever at his Table here in *England* Bishops attending him) he was schooling them in Arguments and Conferences did thereby keepe them in awe of truth, and favoured no lying or flattery, but shewed himselfe like good King *David* in the 101 *Psal.* To rule both his house and them in sincerity, and so refused for Reasons aforesaid to make any alterations in his time according to the *Scots* Government.

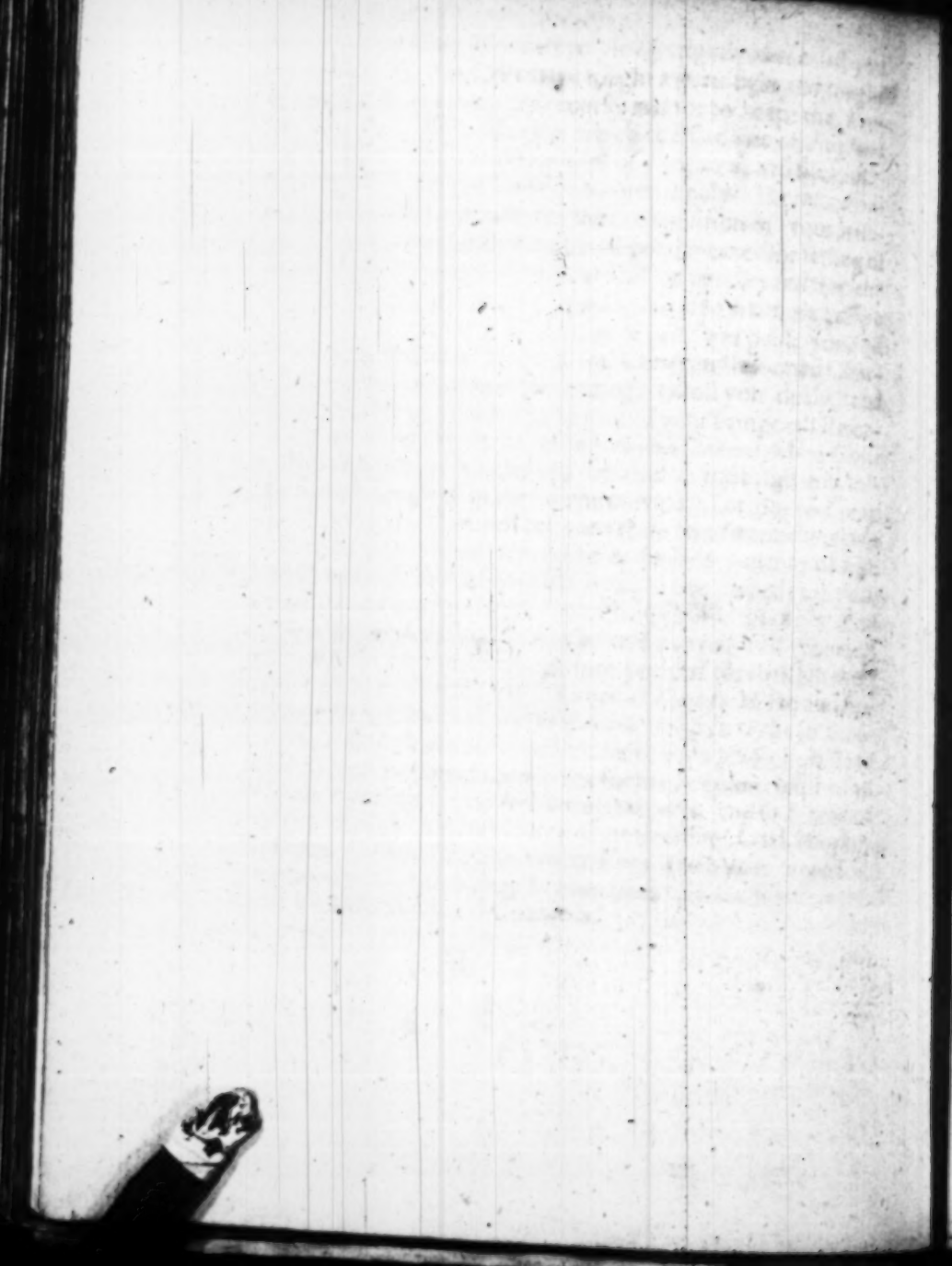
Now could King *Charles* doe as he did since his Marriage with our gracious Queen, and did the Bishops no worse since, by too much inclining to *Arminianisme* and *Popery*, and leaning too much on their side as appeares divers wayes, but especially by the innovations of Government, which was not in Queen *Elizabeth* or King *James* time (who withstood them both) I should conceive a Reformation of evils in our now Lord Bishops might be rather then a deformation of them quite in this state, which is not possible to be so long as *Popery* hath such a power & hand (in *England* unexecuted Lord Bishops first arising from them, and having never had any warrant from Gods word, is now more fitter to Reforme then to keepe up and so to looke forward, then backward to amend that which is amisse both for Gods glory and the Kingdomes good; and so let the *Protestants* by this their Honourable Councell of *Parliament* have the true choyce both of Governors and government, and settle the Lyturgie according to sincere truth and examples. So shall our King be accounted as glorious as wise *Salomon* for renewing and rebuilding of the decayed Temples of the holy Ghost, as he doth of St. *Pauls* Church a materiall Temple and so both renewes together.

Therefore it shall be no doubt by your grave Senators Wisedomes still to perswade our King, that ye must looke forward not backward in Regall government, and you are both for the King and his Subjects in the ploughing season, and it may seeme a hard worke and taske to goe forward to Christ without looking backe, yet Kings as other men must set their wills, apt and imitate that Doctrine and Discipline which is nearest to our Father and Saviour in Heaven; Worldly policy must bend to this plough least looking backe we be turned like *Lots* wife into a pillar of unsavory Salt.

Thus much for your incouragement to hope well in our King:

when you have done your best to plough rightly, that at last you may say with St. *Paul*, We have fought a great fight, and sought to finish the *Parliaments* true course, and for to keepe the *Protestants* most Christian faith for which the Crowne of *England* for building up these broken walles of *Ierusalem*, and the glorious Crowne of Heaven shall honour you highly: Therefore noble Senators slack no time nor suffer opposition of yous wisedomes votes, unto speedy Acts by all good meanes for setling of the peace of our *Ierusalem*, the King and his people, and stop the mouthes of those which say; That *English* men are more passive then active, all then will have cause to pray and praise you, and God in you, and other Nations and Christian Reformed Churches that listens after your proceedings extoll you duely, and then it will follow in the next degree of your Temporall Reformation by ploughing up of the Bryers and Thornes, when Gods Temples hath found his blessing, their hearts and hands will follow you for the good of the ommon-wealth, Let *England* pray therefore for true Concord between these two famous houses of *Parliament*, that without seperation & division you may be like *Jonathan* and *David*, and then it is not to bee feared that your wisdomes and gracious heart of our King *Charles* as the head of *England's Protestants* body, will be ready to fulfill all your just votes & desires, as the same body hath yeelded for the King their head, such Nutrimentall supplyes not of *English* Milke and honey, compared like the Land of *Canaan* which flew above his other Nation for his comfort and pleasure, but with such gold and silver money weakning themselves for his honours credit to all Nations from free hearts and loving Subjects, and so I cannot better end these Considerations, then to desire God to preserve you all, and in all your proceedings, from your enemies, and that this Kingdome may be kept from Civill dissentions by your blessed labours and Councells.

FINIS.



Certaine

QUERIES

OF

SOME TENDER

Conſcienced CHRISTIANS.

About the late *Proteſtation*, commended to them by the Houſe of COMMONS, now Aſſembled, in the High and Honourable Court of PARLIAMENT.

Wherein they deſire to bee reſolved,

Concerning
1. The Authority impoſing it.
2. The Neceſſity of it.
3. The Danger of it.
4. Whether it can be taken in Faith.

As alſo

Certaine *Queries*, concerning the Ambiguity thereof, appearing in moſt, if not in all the ſeverall Branches thereof.

Together with a Form of ſuch an interpretation of it, as may ſafely be taken, and doth not goe againſt the literall Sence.

Written by a Learned Divine.

Printed 1641.

Certaine

QUERIES

OF

SOME TENDER

Conscienced CHRISTIANS.

About the late *Protestation*, commended to them by the House of COMMONS, now Assembled in the High and Honourable Court of PARLIAMENT.

Wherein they desire to bee resolved,

Concerning
1. The Authority imposing it.
2. The Necessity of it.
3. The Dangerous [illegible]
4. Whether it can be taken in Faith.

Certaine *Queries*, concerning the Ambiguity thereof, appearing in most, if not in all the severall Branches thereof.

Together with a Form of such an interpretation of it, as may safely be taken, and does not [illegible] the literall Sense.

Written by a Learned Divine.

Printed 1644.

The *Queries* of certaine tender-Conscienced Christians, concerning the late *protestation*, commended to them by the Houſe of Commons, now Aſſembled in the High and Honourable Court of Parliament, wherein they humbly crave a cleere ſatisfaction from their ables brethren, that they may take it with a well grounded and cheerfull Conſcience.

FIrſt, as concerning the Authority of it, whether it comes ſufficiently authorized to be impoſed upon any, unleſſe by the joynt conſent of his ſacred Majeſty, and both Houſes of that High and Honourable Court, both Head and Members? We do not hereby intend to charge any with the guilt of combination againſt Authority; but in the tenderneſſe of our conſciences, humbly to ſignifie our juſt ſcruples, about the authority impoſing it, and the contents of it; if it be ſaid it is not to be impoſed on any, then we hope none can juſtly blame us, for uſing our lawfull liberty, and refuſall of that which is not impoſed on us.

Secondly, concerning the Neceſſity of it: what need is there of urging or taking Proteſtation at this time; ſince Oathes, ſacred Bonds, are not to be taken without urgent neceſſity, unleſſe wee will take the Name of God in Vaine: and though the prudence of the contrivers may ſee a neceſſity to commend it, yet

it is no wonder if such silly ones as we, see not the necessity of taking it, untill they shall be pleased to impart their reasons. The conscientious will hold themselves bound to maintaine the Doctrine established, power of Parliaments, and liberty of Subjects without it: all others will slight it: we thinke in all humility, love a stronger bond then compulsion, and other meanes more effectuall for holding out of Popery, namely, diligent Preaching, Prayer, Humiliation, and Reformation, whereby we may encrease in the knowledge of the truth, and the ability to defend us against the enemies of it. But for Ministers it seemes lesse needfull, who have already subscribed and sworne, and subscribed to the Doctrine of the Church of *England* against Popery, against whom sufficient Provisoes are made in case they revolt.

3. Thirdly, what danger by multiplying Oathes, where divers for feare may be forced to take them, *Reluctante conscientia*. Most do make too little conscience of them, and may endanger the Land by drawing on it a judgement for their slighting such a sacred bond, or violation of it, *For Oathes the Land mournes*, Ier. 23. 10. Whereupon Saint *Austin* in his second Sermon, *De verbis Apostoli, Falsa iuratio exitiosa, vera iuratio periculosa, nulla iuratio secura est.* Above all things my Brethren sweare not, *Isaiah* 5. 12.

4. Fourthly, whether can this Oath be taken in faith without which, whatsoever we doe is sin, *Rom.* 14. 23. Now this Oath comprehends so many things of severall kinds, and divers of them unknowne to most of us, that though wee be ready to believe and receive some of them single, yet our faith cannot fathome all together

together, and ſo we cannot ſweare without doubting. And ſurely doubtfull ſwearing, is as dangerous as doubtfull eating: every Oath ſhould be taken in truth, Righteouſneſſe and judgement. *Ier.* 4. 2. How can we take an Oath in Judgement, not having a full perſwaſion in the meaning of it; or how can others with good Conſcience preſſe it on us, till they give us full ſatisfaction herein?

If it be anſwered that the Creed, &c. are ambiguous, ſubject to doubtfull Interpretations, as appeares in divers Articles, yet upon this reaſon, may not bee refuſed to be ſworne: to this, the learned Divines of *Aberdine* have given ſufficient anſwer. *pag.* 50. of their Duplice: theſe are of Divine Authority, or next Divine, agreeable to the word, approved by the uniforme conſent of all places in all ages. Whereupon wee are undoubtedly perſwaded that the contrivers of them did neither intend, nor yet ſet downe any untruth, and therefore we doe ſubmit to the infallible authority of them (though ſome things be controverted in them) whereas we cannot ſuppoſe the ſame in any Oath contrived by men, ſubject to errors, wanting that generall approbation.

The Ambiguity of the OATH appeares to us in most, if not in all the severall Branches of it.

1. I *Promise, Vow, and Protest, to maintaine with my Life, goods, and Power, the true Protestant Religion, expressed in the Doctrine of the Church of* England. *Quere*, What is the Doctrine of the Church of England? Whether that in the 39 Articles? Why is it not specified, that we may know to what we sweare? Whether may it not be extended to that which hereafter shall be established, since in the Oath it is not (*now expressed, or already established*) but, *Expressed*, in the Doctrine of the Church of England; which we suppose will bind us, if expressed hereafter; if so, None will set his seale to a blanke bond, so as the Obligee may make his debt as large as he listeth: and we conceave wee should bee more cautelous in engaging our selves by Oath, then our Estate by Bond, since the tye is more vigorous, and the breach more dangerous. *Ley, pag.* 55.

2 I *swear to maintain this Doctrine against all Popery, and popish Innovations. Quere*, in what extent is Popery here abjur'd? Whether onely in Doctrinals, and such onely as are fundamentall, or come nigh the foundation? or to remoter superstructions undetermined? Wherein it hath alwayes bin held lawfull for Scholars to vary, and *abundare sensu suo*. Whether to Discipline also? and hath not Episcopacy bin branded for a Popish Hierarchie, and the Ministers ordained by

by them and ſtanding under them. Notwithſtanding it hath beene allowed by our Doctrine, and eſtabliſhed by our law? Hath not our Liturgy (though eſtabliſhed by Act of Parliament) beene rejected as Popiſh? and all innocent Ceremonies (though ancienter far then Popery) if abuſed by them? Nay one of late, againſt Popiſh Ceremonies, tels us, that an oath muſt be extended to the largeſt ſenſe, *Diſput. againſt Engliſh Ceremonies*, p. 93. 97.

3. *I ſhall maintain the power and privilege of Parliament, and the lawfull liberty and rights of Subjects.* Quare. What are thoſe priviledges of Parliaments and rights of Subjects? Are theſe evident by the light of nature, that upon notifying them, every one that ſweares is able to give his aſſent, acknowledging them undoubted priviledges and rights? or doe they vary in diverſe Countries, according to the different conſtitutions of Statutes and charters depending on poſitive lawes? Why are we not directed to thoſe lawes where we may be clearely informed, what are thoſe undoubted priviledges and rights?

4. *I will maintain every perſon that maketh this Proteſtation, in what he ſhall do in the lawfull purſuance of the ſame.* Quer. Whither am I hereby bound to embroile my ſelfe in every private quarrell betwixt particular perſons? Suppoſe one that hath taken this Proteſtation be oppreſſed by ſome great one, and purſue his right. Whether am I hereby to engage my ſelfe? If it be with reference to the publicke State. Whether am I alone bound to miniſtrate him in his rights, or only joyntly with others? And how ſhall I be aſſured that it is his right, and that his purſuance is lawfull, that I may joyne with him?

5 *I will oppose and bring to condign punishment, all such as shall doe any thing to the contrary. Quer.* Whether is his sacred Majesty and his lawfull Successors here excepted, in case they should attempt some innovation in Religion, or to infringe the liberty of Parliaments, or the rights of Subjects, or to oppose any that hath taken this Protestation? Now to take up armes against our Soveraigne, either offensive or defensive, we have not as yet learned. We neither in the Scriptures nor the writings, nor practice of primitive times find any other remedy for Subjects unjustly prosecuted by Hereditary Monarches, but flight from their wrath, or patient suffering, or humble supplication with teares and prayers. Nor dare we subscribe till we see those arguments answered in the learned Duplice of the Divines of Aberdine, *pag.* 160. If his Majesty be excepted, why is it not expressed? Nor can the expression of such an exception be thought needlesse, though elsewhere we sweare to maintaine the King.

Nor can it seeme a greater tendernesse of his Majesties Honour, to omit the exception in this clause, supposing his Majesties constancy in Religion, and equitable disposition in the administration of Justice. Surely the modest request of such an exception cannot in the judgement of any reasonable man, import the slenderest suspition of his Majesties inconstancy in Religion, or disposition to injustice. None are more fully setled in their good opinion of him then wee. But wee provide for our owne peace, in case of dispute about the boundaries of Religion, priviledge of Parliaments, and rights of Subjects. Nor doe we cast the least aspersion of imprudence or disloyalty upon the contri-

vers

vers of this Protestation, which we doubt not but their wisedomes can easily cleare, and we much crave may be cleared to us.

6. In case of dispute, what is the Religion established, power and priviledge of Parliaments, rights of Subjects, and the lawfull meanes of the pursuance of the same, or concerning the boundaries of those; who shall be Judge? The dictate of every private mans conscience? That were to expose the Kingdome to perpetuall contention; the Parliament? what if a dispute arise when no Parliament sits? The King and Counsel? or some deputed by his Majesty and the Parliament? or the stronger part?

7. *I sweare never to relinquish this Protestation*, &c. *Quere*, Doth this clause bind me for ever in no case to alter? What if the King and State should find it expedient hereafter to revoake this Protestation, or some thing in it? Why is not there a reservation of liberty to change with the State? Master *Ley* in his Booke of the late Canons, *pag.* 86. thinks it unfit to make *Median* & *Persian* Protestantions, that cannot be altered, when as such changes may fall in a State, as the wisest law may be thought necessary to be altered, and therefore to receive no farther establishment, then may agree with all humane lawes to be left alterable.

Nor let us be thought herein to wrong our selves, in forging exceptions and laying impediment in our own way. We walke in sincerity according to our light, not forging to our selves impediments or laying stumbling blockes in our owne way, but shewing such as seeme to be layd in our way, by the incommodious expression of the Protestation. If any

thinke our doubts are too many, perchance he thinks too little of the peace of conscience of private Christians, and price of Ministery.

If any inforcement should be used, our suspence, till satisfaction be given, may be charitably ascribed rather to conscience then contumacy. And therefore the case so standing, we hope we shall neither be pressed to the taking, nor our modest refusall oppressed with any penalty.

What pitty were it which some mens feares begin to suggest, that after our painefull studies in the Universities, the expence of our patrimonies in our costly education (which might have maintained us plentifully in another course) After our painefull imployments in our pastorall Church, to the tyring out of our strength. After our families encreased above our abilities to support them (without the meanes we receive from the Church) to be thrust out of all, who cannot dig, and are ashamed to beg. After our hopes of removall of all burdens to be oppressed. With the same tongue that hath blest God for the heroicke zeale of that High and Honourable Court in removall of one Oath, now to complaine of the pressure of our consciences by another? That when such care is taken for the establishment of the right of Subjects (should this Oath come hereafter to be prest) it might strip us of all, which we conceive derogatory to our rights, who are not the worst Subjects. That those who have complained of subscription and oathes these eighty yeares (though of such things onely as were established by Parliament) should now be so forward to promote this, and presse it upon others.

When

When divers things established by Law were inconstrued, the Church and State thought it expedient to interpreat them as appeares, by divers Canons, Rubrickes, and Injunctions, and the preface to the Common Prayer. When the Oath of Supremacy was inconstrued, King *James* of blessed Memory, vouchsafed to cleare it by publicke writings, and after to cleare this explication from all objections of *Ball* and others, by Bishop *Andrewes* and others. When the Reverend Primate of *Armagh* had cleared the same Oath in *Ireland*, the King gave him thanks for his paines taken therein, by a Letter now Printed. And this present Parliament to remove the feare of some Londoners (as we heare) vouchsafed to set forth an interpretation of one clause of this Protestation.

Whether would it not highly commend their prudence, and eternize their goodnesse, to vouchsafe a further interpretation of all the severall branches of it, or authorize by speciall Commission, some grave, wise men, in every Diocesse, to admit of such interpretations as did not goe against the literall sense, and cleare it from all ambiguity.

Whether this interpretation, or such like might be accepted.

1. I Sweare to maintaine the Doctrine expressed in the Church of *England*, *&c.* I understand the Doctrine already established in the 39. Articles.

2. This Doctrine I will maintaine against all Popery, and Popish innovations *&c.* I understand all Po-

pery Doctrinall, and innovations practicall, contrary to the Doctrine already eſtabliſhed.

3. I Sweare to maintaine the power and priviledge of Parliaments, the rights of Subjects, &c. I underſtād this ſo farre as they ſhall bee evidenced to me, by the ſtanding lawes of this Kingdome, not repugnant to the lawes of God, to be undoubted priviledges and rights, and further the maintenance of theſe rights of Subjects, I underſtand not with reference to one another, to be hereby bound to imbroyle my ſelfe in every private mans quarrell, though I conceive right, but with reference to the publike State.

4. I will maintaine every perſon that maketh this Proteſtation, in whatſoever he ſhall doe in the lawfull purſuance of the ſame, &c. This maintenance I underſtand not to bind me to maintaine them by my ſelfe alone, but together with others conſenting and lawfully authorized, the ſame I underſtand of oppoſing in the next clauſe.

5. I will oppoſe and bring to condigne puniſhment, &c. In all the ſeverall clauſes, I expreſſely except his ſacred Majeſty, and his lawfull ſucceſſors, according to my Oath of Allegiance, not daring to thinke a diſloyall thought, much leſſe to lift up my hand against the Lords annointed.

6. I will never relinquiſh this Proteſtation, &c. Vnleſſe the State ſhall thinke it expedient to alter or revoke it, in which caſe I reſerve my freedome.

FINIS.

9

A ROYALL Message

England. — Misc. Pub. Doc. — III. Charles I. King K.

From the Kings most Excellent Majestie to the Honourable Houses of PARLIAMENT.

VVith the Answer of the House of Commons concerning the said Message.

Likewise the true Relation of a Bloody

CONSPIRACY

By the Papists in *Cheshire*.

Jntended for the destruction of the whole Countrey.

Invented by the trecherous Lord *Choomes* and *Henry Starky* his Steward.

Also the Relation of a bloody skirmish betweene the Traine Band of Chester and the Conspirators, with the number of those that were slaine,

Likewise the Confession of the said *Henry Starkey* being grievously wounded in the said skirmish.

LONDON, Printed for *John Greensmith*. 1641.

A

ROYAL

Melange

His Maiesties message to the Lords, Knights and Burgesses, of the high and Honorable Houses of Parliament.

His Royall Maiesty, was graciously pleased to send a Message to the vpper house on Friday last being the next day after his Entertainment from *Scotland*, on which day he was expected by both houses, but his Royall Maiesty being otherwise disposed, deferd his going till some other time.

Yet nevertheless out of his Royall disposition & clemency toward his subjects, he was graciously pleased to make the summe of his desires knowne to the houses of Parliament, wherfore he sent a Lord to the vpper house, to informe them that it was his Majesties Royall Pleasure, that the Traine bands should be discharged, so great is his care of his Subiects and so gracious a consideration he had of the great care, cost, and dammage they sustaine, by reason of the long time that they had continued vnder command, and had attended on both houses.

His Maiesties pleasure was made knowne by the Lords to the house of Commons.

The house of Commons having received this message sent instantly to the Lords, desiring them to move his Majesty to condiscend to their requests so farre, as to give leave that the Traine Band might continue their service till such time as the affaires of the Kingdome were better setled.

which was granted by the Lords, and a messenger immediately sent to the King being at his Royall Pallace at Hampton-court.

A bloody Conſpiracy of the Papiſts in *Cheſhire*, intended for the deſtruction of the whole Countrey.

ALas poore *England*, how doe thy enemies the bloody Romiſh Catholiques plot thy downfall, how art thou beſet with griefe and ſorrow round about.

But ſhall the *Philiſtins* prevaile againſt *Iſrael* for ever? ſhall their *Goliah* ſtill defie the hoaſt of God? No no, but *Iſrael* truſt in the mighty Jehovah, and pray to him, & he will ſend a *David* from the ſheepfold to cut off the inſulting vncircumciſed *Goliah's* head, the wicked ſhall not be able to withſtand the righteous, but ſhall fall as the corne before the Reaper, wherefore *England* ſtill ſerve the Creator God of Heaven, and he will, as he hath done hitherto defend thee and diſcover all the wicked deſignes of theſe Trecherous enemies, for God doth daily bring them to light, as you ſhall now perceive by the plot lately diſcoverd in *Cheſhire*.

There was an order made by the High Court of Parliament, that all Papiſts throughout *England* ſhould be diſarmed, which command the primate Officers in Cheſhire went about to obey, but the Papiſts there were ſo reſolute that they told them plainely they would not be diſarmed, which anſwer being carryed to the Major of the City, he very wiſely, com-

manded the Trayned Bands to goe search, each one charging his Musket with a Bullet, and those Papists which would not yeeld to have their houses searched, presently to shoot downe their house about their eares, which was to be done the next day being the 20. day of *November* 1641. which the Papists having intelligence of, gathered themselves altogether to my Lord *Chomes* his house, the chiefe Leader was one Mr. *Henry Starkey*, and in the night time some of them having Armor on, the watch heard the to make a very great noise without the City gates, and going, to see what might be the cause thereof, they discovered fifteene in Armes, battering downe the City walles, at which the watch were very much amazed, and being for the most part old men, to goe to resist them they were fearefull, but went into the City gate againe and cryed out Treason, Treason, against the City, upon which the Citizens presently did arise, the Trayned Bands presently were in readinesse, but thirteene of the Traytors escaped away, but two of them were taken, who confesse that the others were runne to the Lord *Chomes* his house, who were presently pursued thither, and taken at the Lord *Chomes* his house gate, for the Porter thereof and the Guard thinking them to be some of the Trayne Band would not suffer them to enter in thither, away they were carryed to prison, a strong Guard being left at the Lord *Chomes* his house, that none of the Papists might issue out there.

So soone as those fifteene were layd fast, the trayne Bands came to the aforesayd Lord Chomes his house, & commanded the doore to be opened, but they

they were denyed to have any entrance.

Then ten of the Trayne Band discharged their Muskets and battered downe part of the house, at which the aforesaid Lord made an escape by a posterne doore which opens into the fields, the Trayne Band most of them went into the house and searched it, wherein they were like all to have beene slaine, for comming into a private Wood-house there stood 50. Papists with Muskets ready charged, and so soon as they saw the Trayne Band they discharged altogether, and slew 25. of the Protestants, and then retreated back and run out of a back doore which led into the Wood-house, but being met by the rest of the Trayne Band which were without, betweene whom grew a bloody skirmish, but at length the Papists trusted to the swiftnesse of their feet, but the bullets made great hast after them, and slew nineteene of them, *Starky* their Leader was wounded in the thigh which forced him to yeeld, and was presently committed to prison. A great uproare there was in the City, & much lamentation of both sides for the losse of their husbands which were trayterously slaine in the aforesaid Woodhouse, all being still the aforesaid *Starkey* the Leader of the Rebels was examined being ready to depart the world by reason of the multitude of his wounds. Who confessed what their intents were, being vrged thereunto by the Lord *Chomes* to have beate downe privatly the greatest part of the City walles, and before they could be possibly builded, againe the Papists in Lancashire and Cheshire should have had an advantage to use the Protestants as they pleas'd themselves, which would

would have beene welcome Newes to the Rebels in Ireland, much more he did not confesse but dyed, and hee together with the other nineteene Rebels which were slaine, running away, were buried in the high-way together, but the Protestants in seuerall Churches; those Rebels which were taken awaite the Parliaments pleasure for their judgement, which will be very speedily.

BRITISH MUSEUM

FINIS.

10.

THE HVMBLE PETITION OF THE BROVVNISTS.

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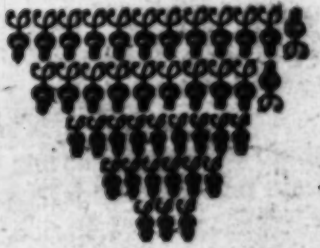

Printed in the yeare.
1641.

THE HUMBLE

PETITION

OF THE

BROWNISTS.

BRITISH MUSEUM

Printed in the yeare

1641.

THE HVMBLE PETITION OF THE AFFLICTED BRETHREN.

Humbly shewing,

THat whereas there are so many different Religions now professed in *England*; as your Honours well know, and that with griefe no doubt, casting your eyes upon the great confusion that thereby ariseth in the common wealth; every one hoping and expecting that theirs alone shall be received and established by this present and powerfull high Court of Parliament and all others to bee cast forth abolished and prosecuted, which certainely would cause (if it be once Decreed) a farre greater confusion and discontentment.

For the timely prevention of which danger many hold it necessarie, and humbly desire, that you would take it into your deepe considerations and profound Judgements, whether it were not more convenient for this State, and more gratefull to the subjects to tollerate all professions whatsoever, eve-

ry one being left to use his owne conscience, none to be punished or persecuted for it.

There is no man that professeth a Religion, but is in conscience perswaded that to be the best wherin to save his soule, & can give no doubt some reaſō, yea, and alleage some authority out of the word of God for it, which is an argument that not his will, but his Judgement is convinced, and therefore holds it unreasonable, to be forced to follow other mens Judgements and not his owne in a matter of so great importance as that of his salvation is, which is the onely marke his tender soule aymes at in his Religion, and for which hee reades the word daily, and hourely sucking from thence sweet and holy Doctrines as Bees doe hony from sweet flowers in the Spring time.

It may be objected that this Tolleration would breede a greater confusion, but wee which know wee have the Spirit, beleeve the contrary; for the establishing of onely one, and suppressing all others, will breede in all a generall discontent, jarring, rayling, libelling, and consequently must needs follow a mighty confusion, where contrary-wise, if all were permitted, all would bee pleased all in peace, and their obligation and love would be farre greater to the King and State for so great a benefit as the freedome of conscience, which to all men is the most gratefull thing in the world, more for the better maintaining of peace with each other, differing in Religion, how easie a matter it were considering the good natures and sweet dispositions of our *English* nation, who willingly would embrace a law enacted

acted to that effect that were upon some penaltie to be imposed, should affront or upbraid the other for his Religion. This in divers well governed Countries is permitted, as *Holland, Germanie, France,* and *Polonia, &c.* where though their Religion be as opposite as Heaven to Hell, yet their concord is so great, that they say with the Prophet *David, behold how good and pleasant a thing it is for Brethren to dwell together, Psal.* 132.

If therefore the Brownists upon scruple of their tender conscience, and grounded upon the word, will separate themselves, and not go to the Church with Protestants, let them alone, give them free leave to exercise their Religion where they please without disturbance, the place where doth not import, they not daring to adde or diminish any thing in the written word.

If the Puritants will not use the Service Booke, Corner Cap, Surplesse, or Altar, nor bow at the name of Jesus, their pure hearts esteeming it Idolatrie, let them alone, they are great readers of Gods booke, and if they bee in errour, they will sooner finde it, having liberty of conscience, then being oppressed with the Tyranny of the High Commission Court or other kindes of persecutions which disquiet their consciences and troubles their patience.

If the *Socinians* will not subscribe to the 39. Articles nor credit more then by Naturall force of their best witts they can reach unto, let them alone, they professe that if any man can give them a better reason, or confute them by the word, they are ready

dy every hower to change their opinions, of such soft and pliable natures they are.

If the *Arminians* will have Bishops, Altars, Lights, Organs, hold Free-will, merit of good workes, and divers other points with Papists, though as yet no sacrifice with them, upon their Altars, let them alone, let them use their ceremonies without sacrifice, let every spirit praise the *Lord*, *Psal.* 150.

If the *Papists* will have Altars, Priests, Sacrifice and ceremonies, and the Pope for their supreame head in Spirituall affaires, seeing they affirme so confidently they have had these Sixteene hundred and odde yeares, let them alone with their pretended prescription, and let every Religion take what Spirituall head they please, for so they will, whether wee will or no, but the matter imports not, so they obey the King as temporall head, and humbly submit to the State and civill Lawes, and live quietly together.

Let the *Adamits* Preach in vaults & caves as naked as their nailes, and starve themselves with cold, they thinke themselves as innocent as *Adam* and *Eve* were in their nakednesse before their fall, let them therefore alone till some innocent *Eve* bee so curious as to eate forbidden fruit, and then they will all make themselves aprons of figge leaves perceiving their nakednesse.

Let the *Family of Love* meete together in their sweet perfum'd Chambers, giving each other the sweet kisse of peace; great pitty it were it were to hinder their mutuall charity, let them alone:

Lastly

Lastly the same wee desire for all professors of the Gospel, *Let every one abound in his owne sence, Rom. 14.*

Now were this freedome permitted, there would not bee so many idle scandalous pamphlets daily cast abroad to the great vexation of each other, & trouble to the whole Realme, every one labouring to preferre his owne Religion.

A Tolleration therefore would hinder all this strife and discontentment, but if oppressed with persecution they will cry out of the word of God, *We will render to Cæsar, the things that are due to Cæsar, and to God that which is due to God*, *Marke* 12. If Tollerated, more promptly will they obey the King and State, if troubled or molested, they will cry, *Wee must obey God rather then men*, *Acts* 5. and so remaine discontented and afflicted in spirit.

Neither doth a Tolleration seeme dissonant, but rather concordant with the Doctrine of the most learned Protestants: First the Primate of *Ireland* Doctor *Vsher*, in a Sermon before King *Iames* at *Wansted* 1624. admittes all Christians into the Church of what Religion soever, good soule! hee will have none persecuted, his tender heart drawes all to Heaven. *Muscovites*, *Grecians*, *Ethiopians*, all reformed Churches even from *Constantinople*, to the *East Indies*, none! none by him are excluded from Paradise, as you may reade in the 10. and 11. page of his aforecited sermon, his pitifull heart cannot passe such a bloody sentence upon so many poore soules, nay hee will pull in the very

Iewes and Papists, for the Ethiopians though they baptise with us, yet they circumcise also both male and female, and in all other things joyne hands with the Pope, as in the confession of their faith sent to *Gregory* the 13. is manifest, this learned Doctor being so gracious and mercifully pittifull, how can wee Imagine that your clemencies will persecute those in earth which are esteemed worthy of Heaven. Master *Hooker* in his five bookes of *Ecclesiasticall policy*, *page* 138. affirmes the Church of Rome to be part of the house of God, a limbe of the visible Church of Christ, and *page* 130. he saith, we gladly acknowledge them to bee of the family of Iesus Christ: now if the family of the Roman Church bee of the family of Iesus Christ, then I hope you will not deny other professors of the Gospel to be of the family of Christ, if they be of the family of God, others are not of the family of the Divell, no, all servants of Christ, brethren of Christ, all according to Doctor *Vshers* doctrine shall bee saved: why then should any bee persecuted, shall the servants of the same family persecute their fellow servants, this must needes bee greatly displeasing to the Master of the family, let therefore none of the servants of the familie bee persecuted for the love and honour you beare to the Lord and Master.

Seeing therefore in the opinions of these and divers other learned Protestant Doctors which you know well, the Papists may be saved, and as Doctor *Same* saith, in his defence against Master *Pearie*. *Page* 164. 182. and 176. that it is absurd

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to thinke the contrary yee will without queſtion thinke it more abſurd to hold either profeſſors damned, then it followes that it is moſt abſurd to perſecute any whoſe names are written in the book of life, never to bee blotted out, if they perſevere and live the life of the righteous.

Let every one therefore ſollow his owne Religion ſo her bee obedient to the State and temporall lawes certainely, that which is erroneous will in time appeare, and the profeſſors of it will bee aſhamed, it will periſh and wither as a flower, vaniſh as ſmoake, and paſſe as a ſhadow.

The Apoſtles of Chriſt preaching (*Acts.* the 5.) the Iewes hearing theſe things it cut them to the heart, and they conſulted to kill them, but as the ſame Chapter relates *verſe* 34. one of the counſell riſing up, a Phariſee called *Gamaliell*, a Doctor of the Law honorable to the people commanded the men to bee put forth a while, and then he ſaid to them, you men of Iſrael what meane you to your ſelves for before theſe dayes there roſe *Theodus*, ſaying he was ſome body, to whom conſented a number of men, above 400. who was ſlaine, and all that beleived him were diſperſed, and brought to nothing. After this fellow there roſe Iudas of *Galilee*, and drew away the people after him who were diſperſed.

And therefore I ſay to you, depart from theſe men, and let them alone, for if this councell or worke be of men, it will be diſſolved, but if it be of God, you are not able to diſſolve them, leaſt perhaps

haps you bee found to resist God also. And they consented to him, here is a president, here is an example even from the Scripture it selfe; follow it wee beseech you, give your consents, agree, vote it, that every man may have freedome of conscience, let them alone; you desire nothing but the truth by this freedome and conniveney truth will at last appeare, that which is of men will be dissolved, that which is of God will continue and remaine for ever, now many men are wavering what to follow, what to embrace, neither will they bee contented with any thing that shall bee established by Act of Parliament, were it never so good, onely freedome will in time cause the truth to shine upon them.

The matter therefore of so great importance and consequence, we prostrate; leaving to your honours profound and deepe Iudgements, humbly requesting and imploring againe and againe, that for the quiet of the state, for the comfort of the subject, and for the love of truth, you cause and proclaime a tolleration, that for Religion none shall bee persecuted, but every one shall freely enjoy his conscience.

This is every mans case, this would bring Ioy to all, discontent to none; this would breede the hartiest love, loyalty and affection to our dread Soveraigne, our gratious King, this would cause all dutifull and loving respects to you, right honorable and noble Peeres of the upper House of Parliament, and no lesse to the most noble Knights, Citizens

Citizens and Burgeſſes of the Honorable Houſe of Commons, the carefull watchfull, and painefull laborus, and endeavourers in this, behalfe for the good of the Common wealth, and the comfort of afflicted ſoules and conſcieces, grant therefore this Petition, and for ever you will eternize your names.

And ſo praying to the Lord that hee wiould endue your hearts with the ſpirit of true wiſedome and clemency towards your poore ſervants and brethren in the Lord, and grant their humble petition,

we ceaſ.

FINIS.

Citizens and Burgesses of the Honorable House of Commons, the catefull watchfull, and painefull labours, and endeavourers in this, behalfe for the good of the Common wealth, and the comfort of afflicted soules and conscieces, grant therefore this Petition, and for ever you will eternize your names.

And so praying to the Lord that hee wiould endue your hearts with the spirit of true wisedome and clemency towards your poore servants and brethren in the Lord, and grant their humble petition,

we ceaes.

BRITISH MUSEUM

FINIS.

SAD NEWES FROM BLACK-WALL.

Being a true

RELATION

OF THE BLOODY DESIGNE OF *SIMON MAN.*

Who being denyed a But of Wine by a Briſtow Marchant, whoſe Name was Maſter *Henry Vichols*, moſt cruelly carryed match, powder, and Candle, into one of the lower-moſt Roomes, and burned the good Ship, called the *Bonaventure*, upon *Friday* night, being the 19. *of November*, 1641.

In which Ship were burn't fifty eight men.

Alſo,

The Deſcription in what manner the Marchant and the Maſter of the Ship were ſlaine. And how the *Murtherer* eſcaped away

With a true Account of all that were loſt, and how many eſcaped the horrible fire by ſwimming.

London, Printed for E. W. 1642.

SAD
Newes from *Black-wall.*

IT is an old saying, that there is more knavery used by Sea and by Land: then in all the whole world besides; which is most true: but my sorrowfull Relation proceeds no further then the river of Thames, which is not more Tragicall to be read, then the spectacle was to be seene. To divulging of which, white paper and black inke doth not well agree; for white and black, the one signifies joy, the other mourning. Wherefore with sable paper, and bloudy inke, doth this most dolefull story deserve to be written with. *Reader*, my intents at this time is to exhaust fountaines of brinish teares, from each eye: although composed of the most dry puny stone; for the Relation so bloudy is that in *Democritus* himself the Reader of it, he would forget presently his laughing humor and learne how to weepe: but my preambulation must not exceed my relation: wherefore, marke the story which shall now ensue. There was one Mr. *Henry Vichole*, a Bristow Marchant, who was not more famous for riches, than piety, but as God doth sometimes let tribulation fall upon the head of the righteous, so did it happen unto him. Two years since did he make a voyage to *Spain*, and

loaded his ſhip very richly with Malligo-wines; which had they bin put to ſale, would have returned unto him the full ſum of forty thouſand pounds.

Neptune was mild and gentle, and permitted him a ſafe returne unto *Black-wall*, which is about foure miles off from the City of *London*. To behold which place, I am not able to expreſſe the good Marchants joy. But alas, how ſoone was that joy metamorphoſed into ſorrow, how ſoon was his tryumph converted to a Funerall, hee miſſed *Scilla* to fall by *Chgribdis*, the unnaturall Seas did ſhew more love and affection to him, than a naturall man; for they did indeavour to enrich him comming home; but a man did undoe him, being come home: as I now ſhall truely declare.

The Marchant and the Maſter of the ſhip being very merry together, for joy of the good ſhip, called the *Bonaventure* unto Black-wall: there was one *Simon Man* a common Saylor, who required of the Marchant a But of wine; which the Marchant, inſomuch as the Cuſtomers then had not received their due, denyed him; ſaying, that it was as then an unreaſonable requeſt. But notwithſtanding, ſo ſoone as the Cuſtomers had their pay, he ſhould have his deſire. But the aforeſaid *Simon Man*, the more the Marchant denyed, was the more greedy to have his deſire: but at length he made this anſwer, prophaning the myracle of our *Saviour*, as water was turned into wine: ſo will I turne your wines into water, and ſo murmuring to himſelf ſome diſcontented words, he left the Marchants Cabinet, which was betweene 6 and 7 of the clock in the evening: and then did hee take

take counſell with the Divell, how he might be revenged on the Marchant fordenying him his demand, the Divell which is alwayes ready to doe any thing which will cauſe a man to come unto wofull deſtruction, furniſhed him with a bloudy mind without delay to burne the ſhip, which after this moſt inhumane manner he did.

He deſcended down into the loweſt roome of the ſhip, and did carry both powder, candle, and match when the deadeſt time of night was. and ſleepe had locked up the caſements of each mans body, he ſet fire to the powder, which could not blow up the ſhip at once, by reaſon that there was not enough powder, but notwithſtanding, the hold vvas all in a flame, vvch ſeazed upon many, burning off their legs, others their armes, others had their eyes burnt out, others had the force of the fire ſo much upon them, that their very Entrals vvere burnt out. Great cry and lamentation there vvas, ſome cryed out for ayd to other ſhips, others laboured to reſtinguiſh the fire, others againe leaped reſolutely into the *Thames*, to avoid the danger of the fire, and ſo vvere drovvned in the vvater.

The Marchant himſelfe firſt ſeemed as one diſtracted, and then anone, the flames vvere ſo violent upon him, that thereby he after great Lamentation dyed.

The Maſter alſo ſtriving to doe his beſt for the good of the ſhip, vas catch'd hold on by the fire, and ſo was ſlaine.

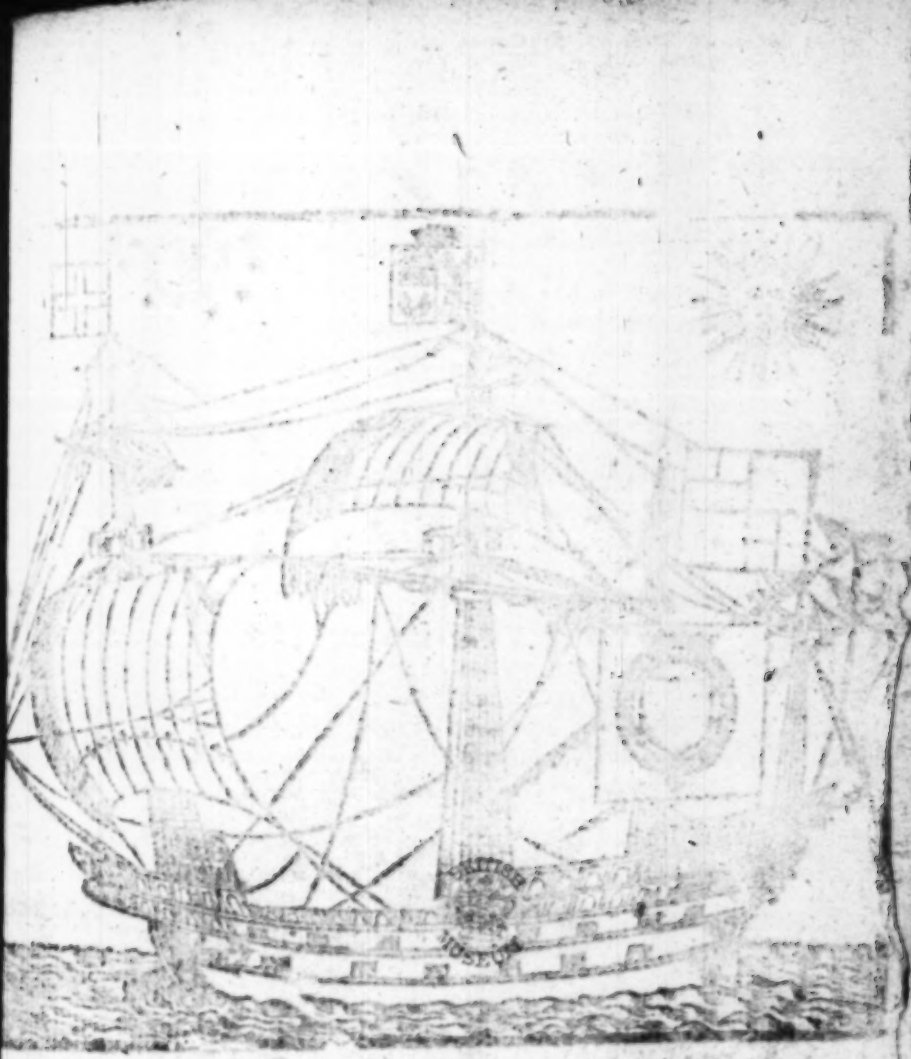
In all the time of this moſt unhappy and bloudy *Cataſtrophe*, not one ſhip did dare to venture unto their ayd, but ſent their long Boates which were to very little purpoſe.

The fatall Executioner of this moſt bloudy deed, eſcaped away himſelfe by ſwimming, and as yet, is not to bee heard off, but let time flye whither it will, or can: let him be certaine of this, that God will not ſuffer a Murtherer to continue unpuniſhed, his Conſcience will ſo torment him, that he will be in as unhappy a caſe, as deſpaire Judas was when he hanged himſelfe.

Thus, gentle Reader, haſt thou the true and full relation of the woefull overthrow of that good Merchant Mr. *Henry Vichole*, men, ſhip, and goods.

Five paſſingers, the purſers mate, a boy, and the bloudy murtherer eſcaped by ſwimming, but all the reſt of the officers and common men of the ſhip, either by Fire or Water were conſumed and ſlaine to the number of fifty eight ſoules: all which came to their ends by one malicious ſervant, who wanting his will, forced them to dye unwillingly: *I* conclude thus, *From peſtilence and Famine, from Battell, and from ſudden Death, Good Lord deliver us.*

FINIS.



England Parliament 12.

THE DIURNALL OCCVRRENCES

of every dayes proceeding in PARLIAMENT since the beginning thereof, being Tuesday the twentieth of *Ianuary*, which ended the tenth of *March*. *Anno Dom.* 1628.

With the Arguments of the Members of the House then assembled.

LONDON,
Printed by *R. H.* and are to be sold by *William Cooke*, at *Furnivals Inne* Gate in *Holborn*.
Anno Dom. 1641.

THE DIURNALL OCCVRRENCES

of every dayes proceeding in Parliament since the beginning thereof, being Tuesday, the [illegible] of January, which ended the tenth of March, Anno Dom. 1648.

With the Arguments of the Members of the House then assembled.

LONDON.

Printed by R. H. and are to be sold by William Cooke, at Furnivals Inne Gate in Holborn.

Anno Dom. 1641.

A TRVE RELATION of every dayes proceeding in PARLIAMENT, since the beginning thereof, being Tuesday the 20. of *January*: *An. Dom.* 1628.

Pon the said twentieth day of *January* being the first day of the Parliament nothing was done, but onely the setling of the Committees.

Upon Wednesday the 21. of *January*, It was ordered that M. *Selden* and others should see if the Petition of Right, and his Majesties Answer thereto were enrolled in the Parliament Rolles, and the Courts of Westminster, as his Majestie sent them word the last Session they should be, and also in what manner they were entred, which was done accordingly.

M. *Selden* reported to the House that his Majesties Speech made the last day of the Parliament, in the upper House, is also entred by his Majesties command.

M. *Pymme* moved that the debate thereof should be deferred untill Tuesday next, by reason of the fewnesse of the House, and the liberty of the Kingdome.

Sir *John Elliot*, It is true it deserves to be deferred untill there be a fuller House; But it is good to prepare

things; I find it is a great point, I desire a select Committee may consider thereof, and also how other liberties of the Kingdome be invaded; I finde in the Countrey the Petition printed indeed, but with an Answer that never gave satisfaction; I desire a Committee may consider thereof, and present it to the House by what warrant it was printed; which was ordered.

M. Selden, In this Petition of Right it is knowne, how lately it hath beene violated, since our last meeting, the liberties for Lease-peron and Free-hold, how have they beene invaded? have not some beene Committees? and contrary to that: Now we knowing this invasion, must take notice of it; We know of an order made in the Exchequer, That a Sheriffe was commanded not to execute a *Replevin*; and mens goods are taken away and must not be restored; And also no man ought to loose life or limbe, but by the Law: And hath not one lately lost his Eares (meaning *Bastwick*) that was censured in the Starre-chamber, by an Arbitrable Judgement and sentence? Next they will take away our Armes, and so our Lives; Let us see we are sensible of these customes which creepe on us; Let us make a just presentation hereof to his Majestie.

Norton at Barre.

Norton the Kings Printer was called to the Barre, and asked by what warrant the Additions to the Petition were printed; He said, there was a Warrant, (as hee thought) from the King himselfe; And being asked whether there were not some Coppies printed without Additions, He said there were some, but they were suppressed by some Warrants.

Sir *John Elliot* desired a clearer satisfaction might be made; and that he might answer directly by what Warrant: whereupon he was called in againe, and said he did not remember the particular, but sure there was a Warrant.

Thursday the 22. of January.

One M. *Rolles* a Merchant and a member of the House informed the House, that his goods were seized by the Customers, for refusing to pay the custome by them demanded, although he told them what was adjudged to be done by Law, he would pay: Whereupon Sir *Robert Philippes* spake as followeth,

Sir *Robert Philippes*: By this information you see the unfortunateneſſe of theſe times; and how full time it was for this Assembly to meet, to secure his Majestie, and to preserve our selves: And I am confident we came hither with fulneſſe of both, and all shall conduce to a happie conclusion, and to the Kings honour, and to our owne; Great and weighty things wound deepe: Cast your eyes which way you please, you shall see violations on all sides. Looke on the liberty of the Subject: Looke on the priviledge of this House: Let any say, if he ever saw or read the like violations by inferiour Ministers that over-doe their commands. They know the party was a Parliament man; Nay, they said, if all the Parliament was in you, this we would doe and justifie. If we suffer the liberty of this House to wither, out of feare or complaint; we give a wound to the happineſſe of this Kingdome: Here the course of Justice was intercepted. An Order in the Exchequer was made for a stay of the goods, since there is seizure upon the approach of Parliament of goods amounting to 5000*l.* for a pretended duty of 200*l.* In the first of King *James*, by reason of the sickeneſſe that then was, the Parliament was prorogued, and then was some boldneſſe to take this Tonnage and Poundage; and then we questioned the men, that demaunded Tonnage and Poundage, for there was no right to demaund it: Let us proceed with affection of duty to make up breaches; Let a Committee proceed of theſe

proceeding: Here M. *Littleton* made a Speech to second him.

M. *Littleton*, We have had good admonitions, and we have followed them; We have Moderation preached unto us in Parliament, and we have followed it; I would others did the like out of Parliament: Let the parties be sent for, that violated the Liberties of Parliament to have their Doome. This Speech was occasioned by Secretarie *Cooke*, who in his Speech desired that Moderation should be used.

Sir *John Elliott*, I see by this Relation what cause we have to be tender of the Libertie of the Subject, and this House; and yet withall to retein the Moderation, as to give satisfaction to the world, that our heart is fixed to serve his Majestie, and to free us from offer of jealousie; Three things are involved in this complaint:

1. The Right of a particular Gentleman.
2. The Right of the Subject.
3. The Right and Priviledge of this House.

Let the Committee consider of the two former; but for the violation of this House, let us not be lesser then our forefathers: Was ever the information of a member committed to a Committee? Let us send for the parties: Is there here a bare denyall of the Restitution of the goods? Was it not also said, that if all the Parliament were contained in him, they would doe as they did? Let them be sent for.

It was ordered that the Officers of the Custome-House should be sent for.

M. *Selden* reported from the Committee concerning the printing of the Petition of Right, That there were 5000 Coppies printed without any Additions at all, which were published in the time of the last Parliament; but since the Parliament other Coppies have beene printed with the Additions, and these suppressed and made waste papers, which the Printer did as he said by com-

maund

maund from M. Atturney, which he received from his Majestie: And the Printer further said, that M. Attorney was with the Lord Privie Seale at Whitehall, and there delivered to the Printer divers papers with divers hands to them; and on the back side was endorsed these words, We will and command you, that these Coppies be printed.

Friday the 23. of Ianuary.

His Majestie sent the House a message to this effect, That he willed them to cease from further debate of Tonnage and Poundage till the next day in the afternoone, and that he would speake with them in the Banquetting House at White Hall.

Saterday the 24. of Ianuary.

The Kings Speech.

My Lords and Gentlemen,

The care I have to remove all obstacles that may hinder the correspondencie betwixt me and this Parliament, is the cause that I have called you hither at this time; the particular occasion being a complaint made in the Lower House. And as for you my Lords, I am glad to take this and all other occasions, whereby you may clearely understand both my words and actions; For as you are nearer in degree, so you are the fittest witnesses for Kings. The complaint I speake of is for staying mens goods, that denied Tonnage and Poundage, this may have an easie and short conclusion, (if my words and actions be rightly understood); for by passing of the Bill as my Ancestors have had it, my past Actions will be included, and my future authorized; which certaintie would not have beene struck at, if men had not imagined that I have taken these

duties as appertaining to my Hereditary Prerogative, in which they are much deceived; For it ever was, and ſtill is my meaning by the guift of my people to enjoy it: And my intention of my Speech at the ending of the Seſſion concerning this point, was not to challenge Tonnage and Poundage as of right, but *De bene eſſe*, ſhewing you the neceſſitie, not the right, by which I was to take it, untill you had granted it unto me; aſſuring my ſelfe according to your generall profeſſions, that you wanted time, not will to give it me: Wherefore now having opportunitie, I expect that without loſſe of time, ye make good your profeſſions; and by paſſing of the Bill, to give an end to all the Queſtions ariſing from this ſubject, eſpecially ſince I have cleared the onely ſcruple that can trouble you in the buſineſſe.

To conclude, let us not be jealous of one anothers actions; for if I had beene eaſily moved at every occaſion, the Order made on Wedneſday laſt might have made me ſtartle, there being ſome ſhew to ſuſpect that you had given your ſelves the liberty to be inquirers after Complaints, (the words of your Order being ſomewhat largely penned;) but looking into your actions, I finde you are onely complainers, not ſeeking complaints, for I am certaine you neither pretend nor deſire the liberty to be Inquiſitors of mens Actions, before particular complaints be made.

This I have ſpoken, to ſhew you how ſlow I am to beleeve harſhly of your proceedings; likewiſe I aſſure you, that the Houſes reſolutions, not particular mens Speeches ſhall make me judge well or ill, not doubting but according to my example you will be deafe to ill reports concerning me, till my words and actions ſpeake for themſelves: That this Seſſion beginning with confidence one towards another, may end with a perfect good underſtanding betweene us, which God grant.

Monday

Monday the 26. of January.

M. *Walter* did informe the House that there were divers Shippes laden with Corne for *Spaine*; Hereupon a Committee was appointed to enquire about the Trading into *Spaine*, and other enemies; and transporting Corne, and other Munition thither.

It is also ordered, that some of the Privie Councell should presently move the King about the stay of the Shippes.

Then after M. Secretarie *Cooke* moved that the Bill of Tonnage and Poundage might be read, and after some debate it was diverted, and they fell upon point of Religion.

M. *Rouse concerning Religion.*

Master Speaker,

We have of late entred into the consideration of the Petition of Right, and the violation of it; and upon good reasons, for it concernes Goods, Liberties and Lawes, but there is Right of a higher nature, that preserves for us farre greater things; eternall life, our selves, yea our God himselfe: Right of Religion, derived to us from King of Kings, conferred upon us by the King of this Kingdome, enacted by Lawes in this place, streaming downe upon us in the blood of Martyrs, that witnesses from Heaven by miracles, even miraculous Deliverances: And this Right in the name of this Nation, I this day claime and desire, that there may be a deepe and serious consideration of the violations of it; I desire first, that it may be considered, what new paintings are laid upon the old face of the Whore of *Babylon*, to make her more lovely, and to draw so many Suitors unto her; I desire that it may be considered how the See of *Rome* doth enter into our Religion, and

and fret into the Walles and Bankes of the Lawes and Statutes of this Realme, especially since those Lawes have beene made in a manner by themselves, and by their owne treasons and bloudy designes. And since their Popery is a confused masse of errours, casting downe Kings before Popes; the precepts of God, before the traditions of men; living and reasonable men before dead and senceleſſe stockes and stones: I desire that we consider the increase of Arminianisme, an errour that makes the grace of God lacquey it after the will of man, that makes the sheep to keepe the Shepheard, and makes a Mortall seed an Immortall God; I desire we may looke into the very belly and bowels of this Trojane Horse, to see if there be not men in it, ready to open the gate of *Romish* Tyranny and *Spanish* Monarchy; for an Arminian is the spawne of a Papist: and if there come the warmth of favour upon him, you shall see him turne to one of those Frogges that rise out of the bottomleſſe pit. And if you marke it well, you shall see an Arminian reaching out his hand to a Papist; a Papist to a Jesuite; a Jesuite gives one hand to the Pope, and another to the King of Spaine; and these men having kindled a flame in our neighbour Countrey, have brought over some of it hither, to set on flame this Kingdome also: Yea, let us further search and consider whether these be not the men that breake upon the Goods and Liberties of this Common-wealth; for by this meanes they make way for the taking away of our Religion. It was an old tricke of the Devill, when he meant to take away *Iobs* Religion; he began at his goods. Lay thine hand on all, and he will curse thee to thy face; either they think thereby to set a distaste between Prince and people, or to finde some other way of supply to avoid or breake Parliaments, that so they may breake in upon our Religion, and bring in their owne errors: But let us doe as *Iob* did, he held fast his Religion, and then his goods came againe with advantage; and if we hold fast

God

God and his Religion, these things shall be added unto us: Let us consider the times past, how they flourished in honour and abundance, when Religion flourished amongst us; but as Religion decayed, so the honour and strength of this Kingdome decayed. When the soule of a Common-wealth is dead, the body cannot long over-live it. If a man meet a Dogge alone, the Dogge is fearefull, though never so fierce by nature; but if the Dogge have his Master by him, he will set upon that man from whom he fled before: This shewes the lower natures being backt by higher encrease in courage and strength; and certainly man being backt with omnipotence, is a kinde of omnipotent thing. All things are possible to him that beleeveth, and where all things are possible, there is a kinde of omnipotence; wherefore let us now with an unanimous consent of us all, resolve to make a vow and covenant henceforth to hold fast our God and our Religion, and we shall from henceforth certainly expect prosperity unto this Kingdome and Nation, and to this covenant let every one say, Amen.

Sir Francis Seymer.

If Religion be not a rule to all our actions, what policie can we have? if God fights not our battels, the helpe of man is in vaine; In our defects the cause thereof is our defect in Religion, and the sinne thereof is Idolatrie and Popery: Papists encrease more now then ever, neither doe they want their Priests and Masses. Nay, his Majesties name is used to stop proceedings against Papists, and that since the Parliament, contrary to his Majesties goodnesse and publique profession; and contrary to his many Proclamations and many Instructions to the Judges; and whatsoever is done in the Country, is undone at ove.

and fret into the Walles and Bankes of the Lawes and Statutes of this Realme, especially since those Lawes have beene made in a manner by themselves, and by their owne treasons and bloudy designes. And since their Popery is a confused masse of errours, casting downe Kings before Popes; the precepts of God, before the traditions of men; living and reasonable men before dead and senceleſſe ſtockes and ſtones: I desire that we consider the increase of Arminianisme, an errour that makes the grace of God lacquey it after the will of man, that makes the sheep to keepe the Shepheard, and makes a Mortall feed an Immortall God; I desire we may looke into the very belly and bowels of this Trojane Horse, to see if there be not men in it, ready to open the gate of *Romish* Tyranny and *Spanish* Monarchy; for an Arminian is the spawne of a Papist: and if there come the warmth of favour upon him, you shall see him turne to one of those Frogges that rise out of the bottomleſſe pit. And if you marke it well, you shall see an Arminian reaching out his hand to a Papist; a Papist to a Jesuite; a Jesuite gives one hand to the Pope, and another to the King of Spaine; and these men having kindled a flame in our neighbour Countrey, have brought over some of it hither, to set on flame this Kingdome also: Yea, let us further search and consider whether these be not the men that breake upon the Goods and Liberties of this Common-wealth; for by this meanes they make way for the taking away of our Religion. It was an old tricke of the Devill, when he meant to take away *Iobs* Religion; he began at his goods. Lay thine hand on all, and he will curse thee to thy face; either they think thereby to set a distaste between Prince and people, or to finde some other way of supply to avoid or breake Parliaments, that so they may breake in upon our Religion, and bring in their owne errors: But let us doe as *Iob* did, he held fast his Religion, and then his goods came againe with advantage; and if we hold fast

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God and his Religion, these things shall be added unto us: Let us consider the times past, how they flourished in honour and abundance, when Religion flourished amongst us; but as Religion decayed, so the honour and strength of this Kingdome decayed. When the soule of a Common-wealth is dead, the body cannot long over-live it. If a man meet a Dogge alone, the Dogge is fearefull, though never so fierce by nature; but if the Dogge have his Master by him, he will set upon that man from whom he fled before: This shewes the lower natures being backt by higher encrease in courage and strength; and certainly man being backt with omnipotence, is a kinde of omnipotent thing. All things are possible to him that beleeveth, and where all things are possible, there is a kinde of omnipotence; wherefore let us now with an unanimous consent of us all, resolve to make a vow and covenant henceforth to hold fast our God and our Religion, and we shall from henceforth certainly expect prosperity unto this Kingdome and Nation, and to this covenant let every one say, Amen.

Sir Francis Seymor.

If Religion be not a rule to all our actions, what policie can we have? if God fights not our battels, the helpe of man is in vaine; In our defects the cause thereof is our defect in Religion, and the sinne thereof is Idolatrie and Popery: Papists encrease more now then ever, neither doe they want their Priests and Masses. Nay, his Majesties name is used to stop proceedings against Papists, and that since the Parliament, contrary to his Majesties goodnesse and publique profession; and contrary to his many Proclamations and many Instructions to the Judges; and whatsoever is done in the Country, is undone above.

M. *Kirton.*

Master Speaker,

This businesse that we have in hand concerning our Religion, is of dangerous consequence, if it bee not throughly looked into; I thinke that no man that sits here but is sensible in what danger now it stands, if this Honourable House doe not finde some speedy remedy for it.

It was apparant to every man, that new opinions are brought in by some of our Churchmen to disturbe our peace, and the meaning of these Churchmen can be no other, then to bring in the Romish Religion amongst us; for it hath ever beene Jesuiticall policie, first to worke a disturbance, then afterward a change; we must seeke the cause: I shall briefely speake my opinion, that is, that this proceedeth from the ambition of the Clergie, that are neare his Majestie; for it is well knowne, that at first the Church of *Rome*, and that we professe were all one; and that the ambition of the Clergie begot and brought in all these differences that are now betwixt us: The highest dignitie they can here attaine unto, is but an Archbishopricke; but a Cardinals Cap is not here to be had: I beleeve some of them affect that too well, and in some we see the effects, how they change their opinions for advancement; and then they will turne white into blacke, and blacke into white.

This being so, our endeavour must be to take away the roote, and then the branches will decay themselves; It is not the calling of the Appeale to *Cæsar* will doe it; for if they can get Bishopricks for writing such bookes, we shall have many men that will write bookes in that kinde; It behoves us all, every man according to his ability, to imploy himselfe for the search of these things; and that we may finde out the matter and the men, that we may present them and the danger that this Kingdome stands in

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by them to his Majestie: And for mine owne part, as God shall enable me, I will doe my best herein.

Mi *Sherland.*

We have a Religion that is worth the loving with all our hearts; it was setled by the bloud of Martyrs, and kept by Miracles. To have our noses wiped of this, would grieve my heart, to see more, to behold our Religion goe away, and designes daily made on it; and Arminianisme still to encrease as it doth, I admire: I perswade my selfe the greater part of the Clergy, Nobility, and Gentry are firme; but it is the desires of some few that labour to bring in a new faction of their owne, and so they drop into the eares of his Majestie, That those that oppose them oppose his Majestie, and so they put him upon designes, that stand not with publique liberty: That he commands what he lists, with Lives, Goods, and Religion; and doth as he pleaseth: And so they involve all true hearted Englishmen and Christians, under the name of Religious Puritans, and so involve his Majesties quarrels to be theirs, which is Treason of the highest qualitie.

Tuesday the 27. of January.

A Petition was exhibited against one *Lewis*, that said that about the 25. of *December*, The Devill take the Parliament, which was avowed by two witnesses; and though it was spoken out of Parliament, yet it was resolved to be an offence to the Parliament, and it was ordered that he should be sent for.

Sir *Nathaniel Rich* tendred a Petition concerning the Fast, which was agreed to be preferred to the King as followeth. It was ordered that a Conference should be desired with the Lords about this Petition, who desired to joyne with the Commons.

The King ſent a meſſage by Secretary *Cooke* to this effect; *viz.* His Majeſtie underſtanding that the Remonſtrance was called, for to take away all queſtion, commanded me to deliver it to you; but hoping you proceed with the Bill of Tonnage and Poundage, and give precedencie to that buſineſſe, and to give an end to further diſpute betweene ſome of his Subjects, or elſe he ſhall thinke his Speech, which was with good applauſe accepted, had not that good effect that he expected: But before the meſſage, a report was made by M. *Pymme* from the Committee of Religion, where a motion was made about the Remonſtrance laſt Seſſion, concerning that part which concerneth Religion; and the Clerke anſwered, that by command from the King he delivered it to the Lord Privie Seale, and ſo the Committee proceeded no farther.

Sir *Walter Earle* replyed to the meſſage: the laſt part of the meſſage calls me up for point of Precedencie; Religion challengeth Precedencie and Right of our beſt endeavours; *Vbi dolor, ibi digitus*, I know Juſtice and Liberty is Gods cauſe, but what good will Juſtice and Liberty doe, if Popery and Arminianiſme joyne hand in hand together, to bring in Spaniſh Tyranny, under which thoſe Lawes and Liberties muſt ceaſe? what hath beene done for Religion ſince the laſt Seſſion, we know; what Declarations have beene made, what Perſons advanced, what Truths confirmed, by all authority of Church, Councels, and Kings; for my part, I will foregoe my life, eſtate and liberty, rather then my Religion; and I dare boldly affirme, That never was more corruption then is at this time. *Humana Conſilia caſtigantur, ubi cœleſtibus ſe præferunt*; Let us hold our ſelves to this methode, and that God that carried us out of ſo many difficulties the laſt Seſſion, will not be wanting to us now.

M. *Corton.*

Let us not doe Gods worke negligently: We receive his Majesties messages with all duty; for our proceedings, let us so proceed, as it may soone conduct us to his Majesties desire: Religion concernes the King aswell as us: The unitie of this House is sweet, especially in Gods cause. Let us cry, and cry againe for this; Let us be resolved into a Committee, and presently to debate hereof.

M. *Pymme.*

There are two diseases; the one old, the other new; the old, Popery; the new, Arminianisme. There are three things to be enquired after concerning Popery:

1. First, of the cessation of the execution of Lawes against Popery. 1
2. Secondly, how the Papists have beene imployed and countenanced. 2
3. Thirdly, the Law bringing of superstitious Ceremonies amongst us. 3

For Arminians, be advised;

First, that a way be opened for the truth. 1

Secondly, that by the Articles set forth 1502. and by the Catechisme in King *Edward* the sixths dayes; and by the writing of *Peter Martyr*, and *Martin Bucer*, *Wickliffe*, and others; and by the constant profession, sealed with the bloud of so many Martyrs, *Cranmer*, *Ridley*, and others; and by the 36. Article, set forth in Queene *Elizabeths* time; and by the Articles set forth at *Lambeth*, as the Doctrine of the Church of *England*, which King *James* sent to *Dorte*, and to *Ireland*, as the truth professed here: and by his Majesties Declaration and Proclamation, to maintaine unitie in the settled Religion, as appeared by his Proclamation, and other courses tending that

way, which were perverted and abused to the ruine and subversion of Religion, which bred a feare of Innovation; as also by the preferment which such have received since the last Parliament, who have heretofore taught contrary to the truth.

Then to consider againe for what act these men have beene countenanced and advanced, what pardons they have had for false Doctrines; what Preachings hath been lately before his Majestie; what prohibiting of bookes, as have beene written against their doctrine; and permitting such bookes as have beene for them.

It belongs to the duty of the Parliament to establish true Religion, and to punish false: And howsoever it is alleadged, that the Parliament are not Judges in matters of Faith; yet ought they to know the established and fundamentall Truths, and the contraries unto them: For Parliaments have confirmed generall Councils, which have not beene received untill they have beene so authorized; and Parliaments have enacted Lawes for tryall of Heretiques by Jury.

The Parliament punished the Earle of *Essex* for countenancing of Heretiques; and there is no Court can meet with this mischiefe but Courts of Parliament.

The Convocation cannot, because it is but a Provinciall Synod, onely of the Jurisdiction of *Canterbury*; and the power thereof is not adequate to the whole Kingdome: and the Convocation at *Yorke* may perhaps not agree with that of *Canterbury*. The High Commission cannot, for it hath its authority from Parliaments, and the derivative cannot prejudice the originall: The judgement of Parliament, being the judgement of the King, and of the three Estates of the whole Kingdome.

Wednesday the 28. of January.

Master Secretary Cooke delivered another Message from his

his Majeſtie: *viz.* His Majeſtie upon an occaſion of diſpute in this Houſe about Tonnage and Poundage, was pleaſed to make a gracious Declaration, wherein he commended to the ſpeedy finiſhing thereof, and to give a precedencie thereunto. And ſince his Majeſtie underſtands the preferring the cauſe of Religion; His Majeſtie expects rather thankes then a Remonſtrance, yet he doth not interrupt you, ſo that you doe not trench on that, that belongs not to you. But his Majeſtie ſtill commands me to tell you, that he expects precedencie in Tonnage and Poundage; aſſuring himſelfe he hath given no occaſion to put it backe, and ſo you will not put it off.

M. *Long.*

I cannot but with much ſorrow ſee that we are ſtill preſſed to this point; I hoped that thoſe neare the Chaire would have informed his Majeſtie of our good intentions: But we ſee how unhappy we are ſtill, ſome about his Majeſtie makes him diffident of us.

Sir Thomas Edmonds.

I am ſorry this Houſe hath given occaſion of ſo many Meſſages about Tonnage and Poundage; after his Majeſtie hath given us ſo much ſatisfaction. You may perceive his Majeſtie is ſenſible of the neglect of his buſineſſe: We that know this, ſhould not diſcharge our duties to you, if we ſhould not perſwade you to that courſe which ſhould procure his Majeſties good opinion of you. Your ſelves are witneſſes how induſtrious his Majeſtie was to procure your gracious Lawes in his Fathers time; and ſince that, what inlargement hath he made of our Liberties, and ſtill we give him cauſe to repent him of the good he hath done: conſider how dangerous it is to alien his Majeſties heart from Parliaments.

M. *Curſon,*

M. Coriton.

When men ſpeake here of neglect of duty to his Majeſtie; let them know, we know no ſuch thing, nor what they meane; and I ſee not how we doe neglect the ſame: I ſee it is all our hearts to expedite the Bill of Tonnage and Poundage in due time; our buſineſſe is ſtill put backe by their Meſſages, and the buſineſſe in hand is of God and his Majeſtie.

Things are certainly amiſſe, and every one ſees it; and woe be to us, if we preſent them not unto his Majeſty.

Sir Iohn Elliott.

I have alwayes obſerved in the proceedings of this Houſe, our beſt advantage is in Order; And I was very glad when this noble Gentleman (my Country-man) gave occaſion to ſtay our proceedings; for I feare it would have carried us into a ſea of confuſion and diſorder: And having now occaſion to preſent my thoughts unto you, in this great and weighty buſineſſe of Religion; I ſhall be bold to give a ſhort expreſſion of my owne affection; and in that order, that I hope will conduce beſt to the effecting of your worke, and direct our labours to an end. To enter into a particular diſquiſition of the writings of Divines, I feare it will involve us in a Labyrinth, that we ſhall hardly get out, and perchance hinder that way, and darken that path in which we muſt tread; before wee know what other men declared: It is neceſſary we preſently lay downe what is the truth; and (as I preſume) we come not hither now to diſpute of Religion: farre be it from the thought of the Church, that hath thus long confeſſed it, now to diſpute it: Shall poſteritie thinke that we have enjoyed our Religion foureſcore yeares almoſt, and are now doubtfull of the ſence? (God forbid.) It may be

be Sir, and out of some thing lately delivered, I have not unnecessarily collected, that there is a jealousie conceived; as if we meant to deale in matter of Faith, it is our profession; this is not to be disputed, neither will that truth be receded from this long time held, nor is that Truth decayed; it is confirmed by Parliament because it was Truth: And as this Sir, before I shall come to deliver my selfe more particularly, give me leave, that have not yet spoken in this great cause, to give some apprehension to have a feare; For it is in the Parliament to make a new Religion, (I hope) shall it be in any to alter the body of the Truth, which we now professe: I must confesse Sir, amongst all these feares we have contracted, there ariseth to me not one of the least dangers in the Declaration, which is made and published in his Majesties name. And yet Sir, this conclusion exclusively (let me say that I may not be mistaken) what ever in that or other things shall appeare to carry mention of his Majestie; we have not the least suspition or jealousie of him: We have that comfort in his Pietie and Goodnesse, as if there be any misprision or errour, I hope it is by those Ministers about him; which not onely he, but all Princes are subject unto.

And to cleare that, that Princes are subject to misinformation, and many actions may be entituled to their names, when there is no suspition of it to bee done by themselves; we leave to looke backe to Presidents and other times, and what I finde in our Stories, may be usefull in this.

Antiochus King of *Asia* sent his Letters and Missives to his Provinces, &c. That if they received any dispatches in his name, not agreeable to Justice, *ignoto se literas esse scriptas, ideoque eis parent*: I finde by *Plutarch*, of great King *Antiochus* of *Asia*, who saith, that Princes are obnoxious to abuses of Ministers, and yet could not at all times be prevented; and therefore he sent Messengers

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and Letters to all his Provinces, that if there were any Letters or Diſpatches ſent under his name that came to them, that were not warrantable by Law, and agreeable to Juſtice, it could not be conceived to be done by him; and therefore they ſhould not give way to it.

Sir, I finde in another Booke, (and beſeech you let it be apprehended) *Gratian* did not onely note and confeſſe the ſame, but added the reaſon alſo; which the Maſters of the Civill Law can teſtifie from their Bookes, wherein is thus expreſſed, *Quòd verecunda pœnitentium inchoatione Principes ſæpe reſtringantur, ut non concedenda concedant*; Becauſe that oftentimes with importunitie of Miniſters and thoſe about them, Princes are drawne to grant things by them not fit to be granted: as it was in that, ſo it may be in this: I ſpeake it to this end, to draw this concluſion, That if there be any thing that bars the Title of his Majeſtie, it may be his Miniſters: (farre be it from me to have any ſuſpition of him.)

And now to that particular in the Declaration, wherein I confeſſe, with me an apprehenſion of more feare then we have in all the reſt; for in all the particulars we heard what is ſaid of Popery and Arminianiſme, it is that our Faith and Religion is in great danger, but it is by degrees: Here Sir, like an Inundation it doth breake in at once, that we are in danger to be ruined and overwhelmed: For I beſeech you marke the ground of our Religion, it is conteined in the body of theſe Articles. If there be any difference in opinion concerning the ſence and interpretation, the Biſhop and the Clergie in the Convocation have power admitted to them to doe any thing that ſhall concerne the continuance and maintenance of the truth, being conteined in theſe Articles, being different in the ſence; ſo as if there be any diſpute about it, it is in them to order which way they pleaſe: And for ought I know, Popery and Arminianiſme may be a ſence introduced by them, and then it muſt be received. Is it a ſlight thing

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that the power of Religion ſhould be left to the power of theſe men? I honour their Profeſſions, and honour their calling in Reverend Biſhops, but I honour not theſe men: give leave unto me to ſay the truth; that we profeſſe is not mens, but Gods; and God forbid man ſhould be made to judge of the Truth: Looke upon the concluſion they have made, and from thence draw their arguments; I remember a character I have ſeene, in a Diary of *Edward* the ſixt, that young Prince of famous memory, wherein he doth expreſſe the conditions of the Biſhops and Clergie of his time under his owne hand-writing: That ſome for ſloath, ſome for age, ſome for ignorance, ſome for luxury, and ſome for Popery; they were unfit for diſcipline and government.

I hope it is not ſo with us: Nay, give me leave to vindicate the honour of thoſe men that openly ſhew their heart to the truth. There are amongſt our Biſhops ſuch as are fit to bee made examples for all ages, who ſhine in vertue, like thoſe two faithfull witneſſes in Heaven, of whom we may ſay that Elegie which *Seneca* did of *Cæſar*, that to their memories and merits *Nobis quidem obſtet, quod noſtris temporibus nati ſunt*. To whoſe memory and merit I may uſe the ſaying, that others faults are not prejudiciall to their vertues, are ſo induſtrious in their workes, that I hope poſteritie ſhall know that they are men that are firme for the Truth.

But Sir, that all are not ſuch, ſo free, ſound, and orthodoxe in Religion as they ſhould; witneſſe the men complained of, and you know what power they have: Witneſſe the man nominated lately in Maſter *Montagues*: I reverence the Order, I honour not the man; others may bee named as bad: I apprehend ſuch feare that ſhould be in their power, we may be in danger to have our whole Religion overthrowne.

But I give this for teſtimonie, and thus farre expreſſe my Religion againſt all the power and oppoſition of theſe

men; or whensoever any opposition of these men shall come, we shall maintaine the Religion we professe, for that we have beene borne and bred: nay Sir, if cause be, in that I hope to die.

Some of these Sir you know are Masters of Ceremonies, and they labour to introduce new Ceremonies into the Church; some Ceremonies are usefull: give me leave to joyne with you in one that I hold necessary and commendable, That at the repetition of the Creed we should stand up, to testifie the resolutions of our hearts, that we should defend the Religion we professe: And as in some Churches it is added, they did not onely stand upright with their swords drawne, but said, if cause were, (they did hope) to defend their Prince, Countrey, and Religion, and would draw their swords against all that opposed.

This I speake out of that care I have to preserve the honour of our King, who I feare by these Innovations of Religion may have sought to undermine it: But to come to the manner and methode of our proceedings, having made the expression; wherein, if I have transgressed the rule propounded, I receive your pardon: I desire to avoid confusion and distraction, that we may goe presently to the ground of our Religion, and lay that downe a rule on which all others rest: Then when that is done, it will be time to take into consideration the breakers and offendors against this rule in the next place; But before we have laid downe that, our worke will be in vaine: therefore first to lay downe the proposition wherein we differ from the Arminians, and in that I shall be ready to deliver my opinion; and this is my humble motion.

It was ordered that a Committee should be appointed to pen an answer to his Majesties meslages, and to shew him that it is their resolutions to give him all expedition in his service, and that they hold it not onely fit to give him thankes, but rather to shew what perills we are in;

and

and that Tonnage and Poundage is their owne gift, and it is to ariſe from themſelves; and that they entend not to enter into any thing that belongs not to them.

Thurſday the 29. of January.

The former part of the day was ſpent in debating of the tranſportation of Corne and Victuals into *Spaine*; and it was ordered, that a meſſage ſhould be ſent to his Majeſtie: That it is now evident, that divers Ships are bound for *Spaine*, and to deſire a ſtay of them, after the Houſe ſate at a Committee about Religion; After long debate, it was reſolved by the Commons Houſe of Parliament concerning Religion, as followeth.

That We the Commons now in Parliament aſſembled, claime, profeſſe, and avow for the Truth, the ſence of the Articles of Religion, which were eſtabliſhed in Parliament, in the 13. yeare of our late Queen *Elizabeth*, which by the publique Acts of the Church of *England*, and by the generall and current Expoſition of the Writers of our Church, have beene delivered to us, as we erect the ſence of the Articles of Religion, which were eſtabliſhed in Parliament in the thirteenth yeare of our late Queene *Elizabeth*, which by the publique Acts of the Church of *England*, and by the generall and current Expoſition of the Writers of our Church have beene delivered to us, and we reject the ſence of the Jeſuites and Arminians, and all other wherein they differ from us. The Houſe received an anſwer from his Majeſtie touching the Ships; which was, that he would conſider of it, and ſend them word in due time.

Friday the 30. of January.

A Committee of the Lower Houſe went to the King in the Privy Chamber with the Petition of the Faſt, and

the Archbiſhop of *Yorke* after hee had made a ſhort Speech, preſented it to his Majeſtie in the name of both Houſes.

The Petition of both Houſes for the Faſt.

Moſt Gratious Soveraigne,

It is the hearty and very earneſt deſire of us your moſt dutifull and loyall Subjects, the Lords Spirituall and Temporall, and Commons in this preſent Parliament aſſembled; that this our meeting be abundantly bleſſed with all happy ſucceſſe in the great and urgent affaires of Church and State, upon which we are to conſult; and that by a cleare underſtanding both of your Majeſties goodneſſe to us, and of our ever faithfull and loyall hearts to your Perſon and ſervice (all feare and diſtractions, which are apparant ſignes of Gods diſpleaſure, and of enſuing miſchiefe being removed, there may be this Seſſion, and for ever be a perfect and moſt happy union and agreement between your Majeſty and all the eſtates of your Realme; but humbly acknowledging that this nor any other bleſſing can be expected without the favour of Almighty God, upon the obſervation of the continued and encreaſing miſeries of the reformed Churches abroad) whoſe caſes with bleeding hearts we compaſſionate; as likewiſe of thoſe punihments already inflicted, and which are likely in great meaſure to fall upon our ſelves: We have juſt cauſe to conceive that the Divine Majeſty is for our ſinnes exceedingly offended with us.

We doe in theſe and all other pious reſpects, Moſt Deare Soveraigne, humbly beſeech your Majeſtie, that by your Royall commandement not onely our ſelves, but all the people of your Kingdomes, may be ſpeedily enjoyned upon ſome certaine day by your Majeſtie prefixed, by publique Faſting and Prayer, to ſeeke reconciliation at the hands of Almighty God; ſo that the Prayers of your

your whole Kingdome joyned with your Majesties most Princely care, and the faithfull and hearty endeavours of this great Councell now assembled, may procure glory to Almighty God in the preservation of his true Religion, much honour to your Majestie, prosperitie to your people, and comfort to all your Majesties friends and Allyes.

The Kings Answer to the Petition for the Fast.

My Lords and Gentlemen,

The chiefest motive of your Fast being the deplorable estate of the reformed Churches abroad is too true; and our duties are, so much as in us lyeth, to give them all possible helpe; but certainly fighting will doe them much more good then fasting: though I doe not wholly disallow of the latter; yet I must tell you, that the customes of Fasts every Session is but lately begun: And I confesse I am not fully satisfied with the necessitie of it at this time, yet to shew you how smoothly I desire your businesse to goe on, eschewing (as much as I can) Questions, or

I doe willingly graunt your requests herein, but with this note, that I expect that shall not hereafter be brought into president for frequent Fasts, except upon great occasions: As for the forme and time I will advise with my Lords the Bishops, and then send you a particular answer to both Houses.

The Declaration of the Commons.

Most Gratious Soveraigne,

We have within these three dayes received from your Majestie a message, putting us in minde of our present entring upon the present consideration of a grant of Tonnage and Poundage; but the manner of the possessing the House therewith being disagreeable to our orders and priviledges, (so that we could not proceed therein; and finding

finding our ſelves in your Majeſties name preſſed in that buſineſſe, and that we ſhould give precedencie thereunto) we cannot but expreſſe ſome ſence of ſorrow, fearing leaſt the moſt hearty and forward affections, wherewith we deſire to ſerve your Majeſtie, are not clearely repreſented unto you; beſides, ſuch is the ſollicitous care we have of preſerving our ſelves in your Majeſties moſt gratious and good opinion, that it cannot breed but much trouble in us; when ever we finde our ſelves (as now we are enforced) to ſpend that time in making our humble Apologies, from whence doe uſually ariſe long debates, which we conceive might be very profitably applyed in the great ſervices of your Majeſty, and the Commonwealth, which we did with all humble diligence apply our ſelves unto; and finding the extreame dangers wherewith our Religion is threatned, (clearely preſenting themſelves to our thoughts and conſiderations) we thinke we cannot (without impiety to God, diſloyaltie to your Majeſty, and unthankfullneſſe to thoſe from whom we are put in truſt) retarde our proceedings untill ſome thing be done to ſecure us in this maine point, we preferre our lives and all earthly things whatſoever: And here we doe with all humble thankfullneſſe acknowledge your moſt pious care and Princely intentions to ſuppreſſe both Popery and Arminianiſme, The profeſſour of the one being open enemies and maintainers of the others ſubtile and moſt dangerous undermyners of the Religion of Almighty God, eſtabliſhed in your Realme and Dominions: The truth of which our holy Religion, or any part thereof, as being ſufficiently knowne, and generally received here of all the members of our Church, except of ſome Schiſmaticall perſons, which have of late yeares taken the boldneſſe to broach their contrary corrupt opinions, we deſire ſhould not be called into doubt or queſtion; but howſoever it hath pleaſed your Majeſtie to our exceeding great comfort by many Teſtimonies to declare your

owne

owne constant resolution to maintaine the said Religion: yet how your gratious purposes are therein croſt, and into what a miſerable condition your whole Kingdome is likely by that meanes to be reduced, we ſhall earneſtly endeavour, as that which doth nearely concerne the ſafety and proſperity of your Majeſty and people in ſuch ſort diſordered, that the ruine thereby threatned to both, may by Gods bleſſings be prevented; being moſt heartily ſorry that theſe occaſions are offered, which did thus hinder our occaſions in proceeding; and therefore aſwell for the dignity and neceſſity of the matter, as for that we receive it to be a moſt ſpeedy and effectuall way, by uniting our hearts and endeavours to diſpatch all other buſineſſes of importance; particularly thoſe which may ſeeme more immediately to reſpect your Majeſties profit: We pray that our reſolutions of preferring this buſineſſe before all other, may be acceptable to your Majeſtie: To whom both in the matter and the manner of our proceedings, we deſire to give all poſſible ſatisfaction.

The Kings Anſwer to the Declaration of the Houſe of Commons the third of February, Anno 1628.

Gentlemen,

This Anſwer being ſomewhat long, may by reaſon require ſome time to reply unto it, ſince as moſt of you cannot but judge, that this giveth no ſatisfaction, therefore I ſhall give you ſome ſhort notes upon it. I cannot think that whereas you alledge the Bill of Tonnage and Poundage was brought in againſt the priviledge of your Houſe, that you will offer to take ſo much priviledge from every one of your members, as not to allow them the liberty to bring in any Bill whatſoever, although it be in your power, (when it is brought in) to do with it what you think good. And I cannot imagine your commming together onely by my power, and to treat of things that

proceede

propound unto you, can deny me that prerogative to commend or offer my Bill unto you. Though in this particular I must confesse that this Bill was not to have bin offered unto you in my name, as that member in your House can beare me witnesse. As for the cause of delay in my businesse, being Religion, here is none of you shall have a greater care for the true preservation of it then my selfe, which since it is confessed by your Answer, you must either thinke I want power (which cannot be) or that I am very ill counselled, if it be in so much danger as you affirme.

Though I may say much of this point, I will say no more; but for all this I shall not stop my eares to you upon this subject, so that in forme and matter you transgresse not your limits: As for Tonnage and Poundage I doe not so much desire it out of greedinesse of the thing, being perswaded you will make no great stop in it, when once you take it in hand, as out of desire to put an end to these questions that arise betweene Me and some of my Subjects, thinking it a strange thing if you should give eare to these complaints; and not to take the sure and speediest way to decide them. Besides, I must thinke it strange, that this businesse of Religion should be onely a hinderer of my affaires; whereas I am certainly informed, all other things goe according to their ordinary course; therefore I must still be instant with you, that you proceed with Tonnage and Poundage with all diligence, not looking to be denied in so just a desire: And you must not thinke it strange if I finde you slacke, I give you such farther quickning as I shall finde cause.

Tuesday the 3. of February. Anno 1628.

Secretary *Cooke* reported that himselfe and the rest of the Committee attended his Majesty upon Munday: And he said, for my part I have used all diligence to doe all the commands

commaunds of my Master, and of this House: And I find that some exceptions have beene taken at some words by me used, when I delivered the Bill of Tonnage and Poundage; indeed I used many Arguments in speaking of his Majesty, I said it much concerned him, and that his Majesty much desired it; but this was mistaken, as if his Majesty had commanded it, and I required it in his name, which I did not intend; but to avoid dispute, I said not this was an ordinary Revenue, but that this Tonnage and Poundage was a meanes to enable his Majestie to set his Fleet to Sea.

After this Apologie, he read his Majesties Answer to the Petition of the Lower House.

Sir John Elliot.

Master Speaker,

I confesse this hath given great satisfaction for our present desires, and future hopes; and however I finde the mis-interpretation of some, and the danger of our Religion, yet I finde his Majesties eares open; and that if those things be thus as we see, that then he is not rightly counselled; I am confident we shall render his Majesty an accompt of what he expects: But Sir, I apprehend a difference betweene his Majesties expression, and the expression of his Ministers; For Sir, that Bill was rendered here in his Majesties name, and now we finde that his Majesty disavowes it, that he did it not; what wrong is this done to his Majesty, and to this House, to presse things in his Majesties name, to the prejudice and distraction of us all, I thinke him not worthy to sit in this House.

Master Speaker.

This Honourable Person did explaine himselfe, that he did not presse it in his Majesties name, but onely commended it to your consideration.

Secretary Cooke.

I said, that in regard of the difference betweene his Majestie and his Subjects, my desire was to accommodate it.

Sir Humphrey May.

If you be too quicke to except against the Ministers of his Majesty that serves his household, it will discourage and stoppe our mouthes, whose Service you daily commend.

Wednesday the 4. of February. Anno 1628.

M. *Kirton.*

The two Bishops named are the maine and great Roots; Let us enquire what men they have preferred.

M. *Corbet.*

The Declaration now read came from his Majestie, but it is by advise of his Ministers; and sure they have not advised the right way: That no dispute of Preaching must be one way or other, this is to suppresse the truth; and yet the contrary professors of it are preferred in the Church, to the griefe of all good men.

Sir Walter Earle.

Mountague is a principall disturber of the Church: He was a Batchelour of Divinity, I would know how hee came to be a Bishop; two men are named in the last Remonstrance that are Privie Counsellours, and it is very probable,

probable, that these Ecclesiasticall Officers did give that advice to his Majestie.

Sir Humphrey May.

I will let you know what I am privy unto; It is true, those two were named in the Remonstrance. This point was pressed before the King and his Councell; The King doth utterly dislike those Novellours, then were these Bishops with teares in their eyes present, and protested, they hated those opinions and the Questions; and they renounced them upon their knees.

Sir Iames Perrat.

It is said that these two Bishops were before the Councell, and with teares did disclaime the opinions; but we see their facts: The Bishop of London, Doctor *Land*, did entertaine for his Chaplaine in his house, one that did dispute the Arminian points; who said, what Arminians hold and write, this I will maintaine and justifie upon my oath.

It was ordered that the complaint against Master *Mountagne* should be taken into consideration, and that a Committee should make search after the pardon.

A Petition was preferred against *Cozens*.

Master *Sherland* made report from the Committee about the search for the Pardons; that they found Pardons sealed, one to Bishop *Mountague*; one to *Cozens*, one to Doctor *Mainwaring*, and one to Doctor *Sibthorpe*.

Sir Robert Philippes.

If ever there came here businesse of like consequence; I have lost my memory; if ever King of *England* was

abuſed in his mercy, it is our King; what perſons are pardoned, the greateſt enemies to the Church and State, that ever was ſtanding under the judgement of Parliament, they are pardoned betweene Parliaments: If every man be not warned to ſearch this into the bottome, I would we might never regard any thing: Yee ſee an offendor complained of, and in ſtead of puniſhment, Grace, the goodneſſe of our King is thus abuſed: Let a ſelect Committee conſider of it, and let Maſter Attorney certifie what is done, and by whom; and I hope we ſhall find thoſe originall Inſtruments who have miſ-led his Majeſtie.

It was ordered, that a ſub-Committee ſhould have power to ſend for the Records, and the Privy Seale, and other Inſtruments belonging to the Pardons, and to ſend for the parties; and alſo to ſend to Maſter Attorney about his knowledge, by whoſe ſignification the Pardons were obtained: which was done accordingly.

Sir *Robert Phillippes* made report, that we went to Maſter Attorney, and found him in the Starre-Chamber, and acquainted him with the Meſſage; He anſwered, that he received a command from his Majeſtie in the laſt long Vacation, preſently after the end of the laſt Seſſion, to draw a Pardon; and delaying it till *Michaelmas* Terme, he ſaid, that he met with the Biſhop of *Chicheſter*, who intimated unto him his Majeſties favour, and requeſted him to draw his Pardon. Maſter Attorney ſaid, he deſired him to adviſe whither it would be any advantage to him or no: after he met with a great Lord, and a Privy Counſellour, (the Earle of *Dorſet*) who asked him if the Pardon for the Biſhop of *Chicheſter* were drawne, and deſired him to diſpatch it. After this he ſaid, the Lord *Carlile* ſent to him a warrant under the Kings hand, to command him to draw the Pardon, which he did, and ſent it to the Biſhop of *Winchester*, who interlined it: And whereas the Pardon was but for one, he put in foure; *Montagu*, *Cozens*, *Sibthorpe*, *Manwaring*.

Thurſday

Thursday the 5. of February. Anno 1628.

Secretary *Cooke* brought the Kings Answer to the House, concerning the Fast; *viz.* That it was his Majesties pleasure that the Fast should be kept by both Houses of Parliament on the eighteenth day of this instant *February*, and for the whole Kingdome the 20. of *March*.

Friday the 6. of February. Anno 1628.

One *Witherington* was petitioned against (who had formerly beene examined before the Lords of the Councell) for depraving our Religion, oftentimes calling the Protestants Heretiques, wishing that an hundred of their throats were cut: And to one that was a Papist, and lately turned to our Religion, he said he would be hanged, and otherwise disgraced him. It was ordered that he should be sent for.

The House being informed about two dayes agoe, that a little before *Cozens* obtained his Pardon, he was accused to Master Attorney by two witnesses, for speaking words against the King, and sent to Master Attorney about it: Sir *Robert Phillippes* and others were appointed to examine this businesse: whereupon report was made to the House by Sir *Robert Phillippes*, as followeth.

Sir Robert Phillippes.

My part is to give accompt about the affidavits against *Cozens*, and the diversion of the cause against him in the Starre-Chamber: Master Attorney said, that one Master *Heath* of *Graies Inne* came to him about *Michaelmas* Terme, and affirmed that *Cozens* in a publique meeting said, that the King had nothing to doe to be Head of the Church, and that he had no more power to excommunicate,

cate, then his servant that rubbed his horses heeles: the Attorney acquainted his Majestie with it, but his Majestie was not willing to beleeve that any man would dare say so much, but that the complaint did arise from malice; but hee charged the Attorney to make a carefull disquisition of it; and if it were strongly proved, that then hee should repaire to his Majestie: Master Attorney did againe enquire after this businesse, and said to Master *Heath*, the matter is found and very improbable, there is some mistake in it; hereupon there were two Affidavits taken, and they did sweare it point blancke: Yet Master Attorney sent his Letters to Master Deane, and others that were present when the words were spoken, to require them to certifie whether the words were spoken or no; upon that Certificate there was some variance about the words, and thereby the businesse was lessened; and being demanded if he had directions from any to desist, he said no: But casually he met with the Bishop of *Winchester*, and hee told him of the complaint; The Bishop said, it will be nothing, For *King* (one of them that made the Affidavit) is but a baggage fellow.

Sir Iohn Elliott.

It was our honour and duty not to passe these things over too sleightly; I finde the Kings Honour and his Right is in question, which we are all sworne to: If I mistake not, it is high Treason, and that proved upon oath, and presented to the Attorney. His Majestie was acquainted with it, who gave command to examine it, and the Attorney was to certifie his Majestie. In ordinary Felonies the Law doth not allow oathes contrary to the proceedings for the King; here against two Affidavits, a Letter and a Certificate must dash them all. The Attorney informed the Bishop of *Winchester* with it, who said, that hee heard of such a complaint against *Iacke Cozens*, but it

was

was upon malice: Let the persons that made these affidavits be sent for, and let Master Attorney be sent for, to answer why he passed over the matter so sleightly: Consider the person of the man in question, not onely suspected, but charged as Arminians, and one that is obnoxious.

It is ordered that the witnesses should bee sent for.

It was moved that Master Attorney should be sent for, but they made a question whether they could send for him or no, if he attended by Writ in the Lords House; Thereupon it was ordered that intimation should be given him to be there on Monday next, to give in satisfaction to the House for his not proceeding against *Cozens*, having two Affidavits.

Saterday the 7. of February. Anno 1628.

Sir *Dudley North* informed the House that one Doctor *More* attending the Bishop of *Winchester*, upon an occasion the Bishop told him, that hee had often heard him preach before King *James*, and that hee used to preach against Popery, (which hee said was well liked of then) but now you must not doe so; whereupon the Doctor said, that if occasion did serve, he would not spare to doe the like now; to whom the Bishop further replyed, then the times were not the same, and therefore you must not.

Sir *Robert Phillippes* said, by this you may guesse; that this Bishop had a hand in setting up those Ceremonies in *Durham*, and that he beares good will towards them, labouring to make *Durham* and *Winchester* Synonymaes. This reflects upon his Majestie, as if his Majestie should not be pleased that men in their Preaching should refell and repell Popery.

Sir John Elliott.

In this Lord is hatcht and contracted all the danger, (we feare) for he hath procured those Pardons, which may be the author of those new opinions: And I doubt not, but that his Majestie being informed thereof, will leave him to the Justice of this House; and I hope those exhalations will not raise jealousies betwixt his Majestie and us: let the Doctor be sent for to justifie it; which was ordered accordingly.

Monday the 9. of February. Anno 1628.

A Petition in complaint of the Postmasters Patent of *London*, which is referred to a Committee,

Master Speaker delivered from Master Attorney a Narration in writing, of his proceedings in *Cozens* businesse.

Sir *John Elliott* reported from the Committee, for examination of the Merchants businesse; that the Committee finding Sheriffe *Acton* in prevarications and contradictions in his examination, which being conceived to be a contempt to this House desires, he may be sent for to answer his contempt.

Master *Goodwin* saith, that the Sheriffe acknowledgeth his errour; and humbly desireth so much favour, that hee may once againe be called before the Committees, and if he give not full contentment by his answer, he will referre himselfe to the Wisedome and Justice of this House.

Sir *Walter Earle* seconds this motion, so did Alderman *Moulson*, Secretary *Cowe*, Chancellour of the Duchy, and some others; but this desire being declared to be so great and grosse, and that hee had so many times given him to recollect himselfe; and being so great an officer of so great a Citie, he had all the favour that might be,

be, and yet rejected the same, and carried himselfe in a very scornfull manner: wherefore it is ordered hee shall be sent for to the House as a Delinquent to morrow morning.

Jones the Printer and his Counsell are called to argue the businesse of Master *Mountagues* Episcopall confirmation.

First, *Quere*, Whether the Exceptions be legall.

Secondly, Whether the confirmation be good.

Thirdly, and the last, is the point now in hand: To which the House enjoyned the Councell to speake. The Councell propounded a third Question; what will be the fruit or effect, if in Law, the Confirmation prove voide: In this the Councell said, it will not extend to make no Bishop upon the point of Confirmation onely, which maketh him punishable, if he execute any thing concerning the Bishopricks.

Sir *Henry Martin* saith, the Exception making voide the Confirmation, doth in Law worke also upon the Election, and will make that voide also.

Doctor *Steward* saith, the point of setting to the Advocates hand, is but a matter of forme in the Court, no matter of Law.

Sir *Henry Marten* saith, he will endeavour to give the House full satisfaction, and will speake without relation to the Kings Right and Lawes of the Realme: the Proclamation by the Common Law, should not be at *Bowe* Church, but at the Cathedrall Church of the Diocesse, where the Bishop is to be elected, and the Deane and Chapter of that Diocesse are to accept, and not every one that will. The Arguments are endlesse; and to alter a course so long setled; I conceive it is plaine, the King and the Law have power to deprive him of his Bishopricke, if hee deserve the same; I think therefore it were good to decline this dispute for the present, and to proceed to remove him, which is allowed of.

Tuesday the 10. *of February. Anno* 1628.

A Bill for ordering the government and Plantation of the Summer Islands.

A Bill to restraine some abuses in Ministers and Magistrates.

Master *Rolles* complaineth, that since his last complaint of the breach of the Liberties of this House, his Warehouse hath beene lockt up by one *Massey* a Pursevant; and that yesterday he was called forth from the Committee in the Exchequer Chamber, but that since hee receaved a Letter from Master Attorney, that it was a mistake, the *Subpœna* was read, but the Letter not suffered to be read.

Sir Robert Phillippes.

You see we are made the subjects of scorne and contempt; I conceive this to be a Bone throwne by them, that have drawne a cloud on our Religion, to divert or interrupt us in the prosecution of them; I desire the Messenger may be sent for, and be examined by what procurement this *Subpœna* was taken forth; for if we finde not forth those that throw these scornes upon us, it is in vaine to sit here.

Master Chancellour of the Dutchie.

This proceedeth from some great errour; for I will assure you, this never proceeded from King nor Councell; I therefore desire it may be searched to the bottome, for be confident neither King nor State have cast in this as *Bone.*

M. *Seldon.*

This is not to bee reckoned an errour; for questionlesse this

this is purpoſely to affront us, and our owne Lenitſes is the cauſe of this.

It is ordered that *Shenington* the meſſenger that ſerved the *Subpœna*, be preſently ſent for; and to examine the ſame, and by whom the ſame was put in; and they have power to ſend for perſons, or Records that may informe them: And alſo they ſhall have power to enjoyne any, whom they ſhall thinke fit to attend the Houſe at ſuch time as they ſhall thinke meet.

The priviledge of the Merchants that are Plaintifes here, may be taken into conſideration by this Committee, concerning the information in the Starre-Chamber.

Sheriffe *Acton* called to the Barre as a delinquent, upon his knees ſaith, if hee hath offended or erred, it is through want of memory and ignorance, for he intended not the leaſt diſlike or diſtaſte to any member of this Houſe.

Maſter *Long* moved that hee might bee ſent to the Tower.

Sir Francis Seymor.

That he may be referred backe to the Committee, to be examined; if then hee deale not clearely, this Houſe may proceed to further puniſhment.

M. *Selden.*

I cannot remember when we did commit a Sheriffe of *London*, but I remember when this Houſe did commit both the Sheriffes of *London* to the Tower, for an abuſe of leſſe nature, onely for countenancing a Serjeant in an Arreſt on a member of Parliament, though they did acknowledge their faults at the Barre, (which this man hath not yet done) the Serjeant ſent to little eaſe, the partie at whoſe ſuit he was arreſted was committed to the Fleet, and both the Sheriffes to the Tower.

M. *Kirton.*

I came into this Houſe with as good a will to this man, as any man; for I was ſpoken to, to ſtand for him, as I came in, and I promiſed to doe what favour I could: But if he were my Brother, he ſhould to the Tower.

M. *Littleton.*

You ſee the affronts by Bookes, by Preaching, by Rumors, by being daily ſerved with Proceſſe that are put upon us, that we are become but a meere ſcarre-crow; the neglect of our duty is the cauſe of this: It is high time to remedy this; or it is in vaine to ſit here.

The Sheriffe is againe called to the Barre on his knees, and is ſentenced to the Tower.

Sir Benjamin Rudiardes.

There are divers Recantations, and Submiſſions, and Sentences, remaining on Record in both Univerſities, againſt Arminianiſme, that concerning any thing that may conduce to our end, the Speakers letter may bee ſent to the Vice-Chancellour, for thoſe Records, which is ordered.

It is ordered that *Worſtenholme Dawes*, and *Carmarthen*, are to be at the Barre upon Friday.

Wedneſday the 11. *of February. Anno* 1628.

M. *Selden* reported concerning the Proceſſe of the Merchants, that Maſter Attorney gave order for the Proceſſe, and that Maſter Attornies man took for the ſame.

For the Bill, it is a courſe by way of crime for thoſe things which depend in Parliament, complained here by the

the Merchants: The Coppie of the Bill brought in and read, That the Merchants did plot, practiſe, and combine againſt the peace of the Kingdome; This being conceived to be a buſineſſe incident to Tonnage and Poundage, is ordered to be referred untill to morrow morning.

M. *Selden.*

That a report ſhould be made to morrow of the complaints of the Merchants, and the Information in the Exchequer may alſo be brought; which was ordered.

It is ordered, that in reſpect the Terme ends to morrow, and the Aſſiſes to follow, and divers membefs and Lawyers may be gone; it is ordered none ſhall goe forth of Towne, without leave of the Houſe.

It is ordered the Speakers letter to be ſent for Sir *Edward Cooke.*

At the Committee for Religion.

M. *Walter* delivered a Petition of the Booke-ſellers and Printers in complaint of the reſtraint of Bookes, written againſt Popery and Arminianiſme, and the contrary allowed of by the onely meanes of the Biſhop of *London*; and that divers of them have beene Purſevanted for Printing of orthodoxe Books; and that the licenſing of Books is now onely reſtrained by the Biſhop of *London*, and his Chaplaines.

One of the Printers ſaid he tendred divers Books, one called *The Golden Spurre to the celeſtiall Race*; That *Turner*, one of the Biſhop of *Londons* Chaplaines, ſaid, that if he would put out the point, That a man may be certaine of his Salvation, he would licence the ſame; notwithſtanding hee put out the ſame point, yet hee could not get it licenced.

M. *Selden.*

M. *Selden.*

The refuſing the licenſing of Bookes is no crime, but the licenſing of bad Bookes is a crime: There is no Law to prevent the printing of any Booke in *England*, onely a Decree in Starre-Chamber; therefore that a man ſhould be fyned, impriſoned, and his goods taken from him, is a great Invaſion on the liberty of the Subject, hee moveth that a Law may be made upon this.

This is referred to a ſelect Committee to be examined.

Maſter *Shervile* reported concerning the pardons that they have examined Doctor *Sibthorpes*, and *Cozens* pardon: *Sibthorpes* ſollicited his owne pardon, and ſaid hee would get the Biſhop of *Wincheſter* to get the Kings hand to it; It is evident that the Biſhop of *Wincheſter* got the Kings hand to *Sibthorpes* and *Cozens* pardons, and alſo *Montagues* pardon was promiſed by him. That Doctor *Mannering* ſollicited his owne pardon, and the Biſhop of *Wincheſter* got the Kings hand to his pardon. It is likewiſe ſaid, the Pardons were all drawne by Maſter Attorney, before there was any Warrant.

Maſter *Cromwell* ſaith, he had by relation from one Doctor *Beard*, that *Beard* ſaid, that Doctor *Alablaſter* had preached flat Popery at *Pauls Croſſe*. The Biſhop of *Wincheſter* commanded him, as he was his Dioceſſan, that he ſhould preach nothing to the contrary.

Sir *Robert Phillippes* ſaith, one Doctor *Marſhall* will relate as much, ſaid to him by the Biſhop of *Wincheſter*, as the Biſhop ſaid to Doctor *Moore*.

M. *Kirton.*

That Doctor *Marſhall* and Doctor *Beard* may bee ſent for: That this Biſhop, though he hath leapt thorow ma-

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ny Bishoprickes, yet he hath left Popery behinde him.

That *Cozens* frequenting the Printing-house, hath caused the Booke of Common Prayer to be new printed; and hath changed the word Minister into Priest, and hath put out in another place the word Elect: Thus *Cozens* and his Lord goe hand in hand.

Sir *Miles Fleetwood* saith, wee are to give *Mountague* his charge, and by his Bookes chargeth him with

1. Schisme in errour of Doctrine.
2. Faction in point of State.
3. Matter of Aggravation.

Sir *Walter Earle* (*Qui color albus erat, nunc est contrarium albo*;) saith, Doctor *White* hath sould his Orthodoxe bookes, and bought Jesuiticall bookes: And *Moore*, that Bishop *White* may goe arme in arme with *Mountague*.

Ordered a select Committee to bee named to digest these things that have beene already agitated, concerning the Innovation of our Religion, the cause of the Innovation, and the remedy.

Thursday the 12. *of February. Anno* 1628.

The Sheriffe of *London* upon his submission, is released of his imprisonment in the Tower.

Sir *John Elliots* made the report from the Committee, in the Examination of the complaints of the Merchants, and delivered in the Orders and Injunctions in the Exchequer.

At a great Committee for Tonnage and Poundage, Master *Shervile* in the Chaire.

Master *Walter* delivered a Petition from *Chambert*, *Fawkes*, and *Gilbertne*, in complaint of an Information against them in the Starre-Chamber, about Tonnage and Poundage; and that by restraint of their goods, they are like to be undone.

Sir John Elliott.

The Merchants are not onely kept from their goods by the Customers, but by a pretended Justice, in a Court of Justice (the Exchequer I conceive:) if the Judges of that Court had their understanding enlightened, they would reforme the same, and the Merchants thereby suddenly come to their goods.

Master *Wansford* conceiveth this a difficult way for us to goe.

M. *Coriton.*

Let it be done which way the House shall thinke fit: But I conceive it is fit the Merchants should have their goods. And before we can think of the Bill, Kings ought not by the Law of God thus to oppresse their subjects: I know we have a good King, and this is the advise of his wicked Ministers; but there is nothing that can be more dishonourable unto him.

M. *Strowde.*

That it may bee voted that the Merchants may have their goods before we enter on the Bill.

Chancellour of the Dutchie.

I shall speake my opinion, because I know not whether I shall have liberty to speake, or you to heare any more: All the proceedings of the King and his Ministers was to keepe the Question safe, untill this House should meet; and you shall finde the proceedings were legall: And thus much, not knowing whether I shall attaine liberty to speake here againe.

Master

Maſter Treaſurer.

There is none here but would thinke it a hard thing, that a poſſeſſion ſhould be taken from us without any order for ſequeſtration, that therefore it was not to be ſuffered that thoſe few men ſhould ſo unjuſtly diſturbe the government of the State, deſires that there may bee no interruption; but may proceed to ſettle the Tonnage, &c.

M. Corbiston.

I hope we ſhall ſpeake here as we may ſpeake in Heaven, and doe our duties; and let no feare divert us.

M. Walter.

It is not ſo few as five hundred Merchants are threatned in this.

Sir *Robert Philippes* moveth we may goe to the King, and ſatisfie him of theſe interruptions.

M. Noye.

We cannot ſafely give, unleſſe we be in poſſeſſion, and the proceedings in the Exchequer nullified, and information in the Starre-Chamber, and the annexion to the Petition of Right, and other Records; I will not give any voyce to this, unleſſe theſe things be made void: For it will not be a gift, but a confirmation; neither will I give, unleſſe theſe interruptions, and a Declaration in the Bill, that the King hath no right, but by our free gifts: If it will not be accepted as it is fit, wee cannot helpe it; it is the Kings already, as by theſe Records, we need not give it.

Maſter *Selden* ſecondeth the motion of ſending a meſſage to the Exchequer; declareth a preſident of a meſſage

ſent into the Chancery for ſtay of proceedings in a cauſe, and it was obtained; and what Anſwer ſoever the Judges returne, it cannot prejudice us: The Law ſpeakes by Record, and if thoſe Records remaine, it will to poſterity explaine the Law.

M. Littleton.

For the Right, there is no Lawyer ſo ignorant to conceive it, nor any Judge of the Land to affirme; it is againſt giving to the King, or going on with the Bill: In this caſe a man cannot be put to a Petition of Right, but ſhall recover without Petition.

Ordered a meſſage ſhall bee ſent to the Court of the Exchequer: That whereas certaine goods of the Merchants have beene ſtayed by injunctions from that Court by falſe Affidavit; and that upon examination, the Cuſtomers that made the Affidavits, have confeſſed that the goods were ſtayed onely for duties contained in the book of Rates; That therefore that Court would make voyde the Orders and Affidavits in this buſineſſe.

Friday the 13. of February. Anno 1628.

A Petition againſt one *Burges* a Prieſt, who was here complained of the laſt Seſſions, ſome new Articles againſt him, that hee could not get a coppy of his Articles out of the Houſe, untill hee was faine to get one to counterfeit himſelfe a Puritan to get the ſame, and other new miſdemeanours.

Hee is ordered to be ſent for.

Sir *John Elliott* moveth for Priviledge of the Merchants.

Order is, if any man have a complaint depending here, ſhall bee priviledged in his perſon, not freed from ſuits.

A Committee is to conſider what priviledge is to bee allowed

allowed any man that hath any cause depending here, in the meane time intimation shall bee given to my Lord Keeper, that no Attachment shall goe forth against the Merchants.

The Chancellour of the Dutchie reported the message to the Exchequer Court, That the Treasurer and the Barons will forthwith take the same into consideration, and returne an answer.

Ordered, that Master Secretary *Cooke* shall take care, that intimation shall be given to the Citie about the Fast.

Doctor *Moore* called in, saith, he was referred to the Bishop of *Winchester* to bee censured for a Sermon preached by him; the Bishop, he had heard him preach, and deliver many prettie passages against the Papists, which pleased King *James*, but he must not doe so now. That you have a Brother that preacheth against bowing at the holy name of Jesus, and of bowing to the high Altar; and that the Communion Tables stood as in Ale-houses, but he would have them set as high Altars: Doctor *More* is to deliver these things in writing to morrow morning.

At the Committee for Religion.

If wee now speake not, wee may for ever hold our peace; when besides the Queenes Masse there are two Masses daily in the Queenes Court, so that it is growne ordinary with the out-facing Jesuites, and common in discourse; will you goe to Masse, or, have you beene at Masse at *Somerset* house: There comming five hundred at a time from Masse.

We desire it may bee knowne by what authority the Jesuites lately in Newgate were released.

M. Carew doubts not but his Majesties intention was good, in the Declaration lately published; but I conceive it will bee made use of, onely to our disadvantage: That therefore the Declaration may bee taken into consideration.

Sir *Richard Grauenor* repents the proceedings of this Houſe againſt Popery the laſt Seſſion, and what fruit hath beene therein.

Sir Richard Grauenor.

Maſter *Pymme*, In this great buſineſſe concerning Religion, and the ſtaying of Execution of the Lawes againſt Recuſants, it will much conduce to our purpoſe and forward our Reſolutions, to caſt backe our eyes to ſee what was done the laſt Seſſion: You may remember that amongſt many other buſineſſes of weight, wee tooke to heart the decay of Religion; we ſought after the preſervation thereof, and how to maintaine it in its owne purity: Wee found, that of late yeares it had beene much wounded, by heartning of Papiſts, by conferring offices upon Recuſants. Wee ſummoned our judgements, and imployed our beſt cares and paines, for ſtopping the current of Popery, which by ſuch meanes like a Deluge, came flowing upon us: And well did it beſit the profit of this Houſe to be ſo zealous for the proſperity of that which ought to be ſo deare to every good mans ſoule, and ſo pretious in their eyes; and this wee attempted by theſe and the like ſtoppes. Firſt, by that religious Petition; wherein it pleaſed the Lords ſo readily to joyne with us. Secondly, by framing a Bill againſt Recuſants, which paſſed both Houſes, whereby his Majeſty had beene much enriched, better enabled to compaſſe his due from them; and to avoid their deceits, defrauding him thereof. Thirdly, by enforming him of the numbers and particulars; and by petitioning him to remove all Papiſts and Popiſhly affected from the Court, from places of Truſt, from places of Power. Fourthly, by examining the dangers and inconveniences of thoſe late Commiſſions, and inſtructions granted forth for the compounding with Recuſants for their eſtates and forfeitures. Fiftly, by framing a charge

to usher up Master *Montague* to the Lords, not to his seat amongst the Reverend Society of Bishops, but to the Barre, as an offendor against that House, this and the whole Church of God.

But what good hath this our zeale brought to Religion? what profit to the Church, we all know; and with thankfulnesse acknowledge, That his Majesty gave a most gracious and pious answer to our Petition of Religion; and to some particulars, as fully as wee could desire; which raised our hopes to the expectation of much good, and some hath followed; for it is true (Master Speaker) that the promised Proclamation to command Judges, and other Ministers of Justice, to put the Lawes in execution against Recusants, their Priests and Jesuites, is now extant; which yet seemes to me to have beene so long kept by some back-friends to Religion: and I am induced to thinke thus for these Reasons.

My first Reason I draw from common fame, it being generally reported, that in stead of life and motion to the Lawes in force against Recusants, the Judges had in charge before the last Circuite, to deale sparingly with them.

My second Reason I draw from the time, when this Proclamation came forth, which was five weekes after the ending of the Sessions, when some of the Circuites were ended, or so neare conclusion, that the Judges could take little or no notice thereof.

And Thirdly, from consideration of a former Proclamation dated the 7. of *July*, which though that passed not the Seale, yet it did the Presse; and in my poore opinion, would never have gone so farre, (knowing the resolution of Counsells to be more certaine) had not some men hoped to have prevented the latter, by procuring the former as satisfaction, which falls farre short of his Majesties pious intentions, expressed in that his religious Answer: And if with reverence I may speake my humble thoughts,

thoughts, they doe both of them in conclusion too much encourage the worst of subjects to hope for his Majesties best favour too fairely invite them to compound for their forfeitures; which course this House was bold to stile little lesse then a Tolleration. Againe, is the course of Recusants as yet restrained from the Court? Nay, doe they not since our Recesse frequent it with more confidence and greater alacrity, doe not their hopes daily increase, and themselves grow more insolent; their feares ended with the Sessions. Is the promised wrath as yet appointed to keepe them from Embassadours Houses. Had the Judges in charge to informe themselves in their last Circuites, and (after their returne) his Majesty of all such Papists and Popishly affected, as they shall finde to bee in authority; I have not yet heard it, and to me those are all the knowne effects of that Religious Petition. Next take notice of the abortion of that necessary Bill against Recusants, which when wee hoped would have received life and perfection by the Royall assent, perished in Embrion; suddenly vanisht as being too cruell, too mercifull: Consider what fruit wee have reaped from that Petition and Information, whereby we let his Majesty know the particulars of such Papists and Popishly affected, as were in such Countey, in Commission of the peace of Lieutenancie, &c. Are any of them since remooved: Nay, it is well if their numbers bee not encreased. Oh Master *Pymme*, this breakes the heart; if God be God, let us follow him: And if Baal be God, let us follow him, and no longer hault betweene two opinions; for whilst wee are thus careleese in standing for God, that wee dare scarce owne our owne Religion: Is it any marvell that God estrangeth himselfe, and will not owne us? and by too woefull experience wee have cause to suspect, since wee finde he goes not out with our Armies, since so ill successe attends all our actions; Wee have not yet made our peace with God. And Master *Pymme*, to these griefes and discouragements

courragements, I finde an addition of that nature, that threatens very ruine and desolation, if not dissolution of Religion in this Land, (unlesse God himselfe take his own cause into his own hand.) And that is the countenancing and preferring of a plotting, undermining, and dangerous sect of upstart Divines; when Arminians shall be grac'd & preferred before honester men; when such desperate Divines as have fired a part of Christendome, almost ruined our neighbours, kindled their fire-brands, and cast their dangerous sparkes abroad in our Church, shall be encouraged to goe on in planting their damnable doctrines and positions which already have taken too deep footing, too fast rooting in our Universities, and many other parts of this Land: You remember Sir, what care and paines this House tooke (as a matter of great consequence) to frame a charge against Master *Mountague*, which was ready with the first opportunity to have transmitted him to the Lords; but those many interruptions we had, gave breaking to that as to many other businesses of weight; yet was this man shortly after the ending of the Sessions, dignified with the sacred title of Bishop; and Bishop of the See, wherein his Predecessor (a Grave Divine, and Orthodoxe Prelate,) had laboured by his pen and directions, to strangle those errours, and to confute Master *Mountague*, whose ready way to obtaine a Bishopricke, is to undermine Religion, and set the Church in a confusion. Another also of his owne profession, little better then himselfe, I meane time-pleasing *Manwaring*, hath also tasted extraordinary favour: This man attempted to make his holy function a meanes to seduce the Kings conscience, to misguide his judgement, to disjoynt his affections from his people; to avert his minde from calling a Parliament. The particulars of his damnable doctrine are yet fresh in your memories: What could a man have done worse; for hereby he did as much as in him lay, violently to breake in peeces that coard, to wrest in sunder that

chaine, which linkes, and tyes, and unites the hearts and affections of the Prince & people together; verily he that shall goe about thus to seduce or corrupt a Prince, deserves to be hated of all men; as much as those that attempt to poyson a publique spring or fountaine, whereof all drinke, for which offence of his hee received a just, but moderate censure: one particular whereof was, that he should be disabled from holding any Ecclesiasticall dignity in the Church. And although it bee confessed that the Doctor justly brought upon himselfe the censure of Parliament, yet was this man after our rising released from his imprisonment, reported to have the honour to kisse the Kings hand, obtained his Pardon in Folio, preferred to a rich Living; and if fame say true, cherished with assured hopes of future dignity in the Church: If these bee steppes to Church preferment, God be mercifull to those Churches, which shall fall under the government and feeding of such a Clergie. Thus, Master *Pymme*, you see the issue of our good endeavour vanisht into smoake, what should be the reasons, I know not: But I may well guesse, it comes by the like practises as were used in King *James* his time; for then had we the like gracious Answers to Petitions of Religion, the like Proclamations, the like Declarations, and like Commands to put Lawes in execution against Recusants, and yet little done; being prevented by secret directions and commands of some eminent Ministers of State, which I am able to justifie, by a letter under their hands, which I have now about me: And I wish that all such as have notice of any such private letters as have beene sent for the stay of execution of those Lawes, would give this House knowledge thereof.

Sir Robert Phillippes.

If ever were a necessity of dealing plainly and freely, this is the time; there is an admission of Priests and Jesuites,

ſuites, as if it were in *Spaine* or *France*. This encreaſe of Papiſts, is by connivance of perſons in Authority; Nine hundred and forty perſons in houſes of Religion, being *Engliſh*, *Iriſh*, and *Scots*, in the Netherlands, maintained by the Papiſts of *England*; And of this I ſhall deliver the particulars, that wee may frame a Remonſtrance to the King: That unleſſe there be ſome better performance of his Majeſties ſo many Anſwers to ſo many Petitions, our Religion will be paſt recovery.

M. Corbet.

That thoſe Papiſts by Lawes, or Acts of State, may be removed from their offices; which wee have juſt cauſe to ſuſpect.

Maſter *Selden* moveth things may be debated in order; and firſt for the releaſing the Jeſuites that were arraigned at Newgate, whereof one was condemned; they were ten in number which were Prieſts, who had a Colledge here in *London* about *Clarkenwell*, and theſe men could not attempt theſe Acts of boldneſſe, but that they have great countenancers.

Secretary Cooke.

That a Miniſter of State, which is ſaid to be himſelfe, having notice of theſe ten, and this Colledge intended to be kept at *Clarkenwell*.

That it is plaine there was a place appointed for this Colledge, and Orders and Reliques prepared: This Miniſter made the King acquainted with it, and I ſhould not doe my duty; if I ſhould not declare how much his Majeſtie diſliked it: His Majeſtie referres it to the eſpeciall care of the Lords of the Councell, who examined the ſame; ſent theſe ten perſons to Newgate, and gave order to Maſter Attorney to proſecute the Law againſt them.

That this Colledge was first at *Edmonton*, removed from thence to *Camberwell*, and thence to *Clarkenwell*.

Ordered, that all the Knights and Burgesses of the House, shall to morrow morning declare their knowledge what Letters or other hindrances have beene for the staying of proceedings against Recusants.

M. *Long*.

A Justice of Peace, who is said to understand much in the businesse of the Colledge of Jesuites at *Clarkenwell*, is sent for and examined, saith hee, by the appointment of Master Secretary *Cooke*, apprehended those persons, and tooke their Examinations; and saith further, that he heard they were delivered out of Newgate, by order from Master Attorney. That Master *Middlemore* a generall Sollicitour for the Priests, hired this house for the Lord of *Shrewsbury*, a Papist; and that there are divers Bookes of Accompts, of Receipts, and Disbursements, to the value of three hundred pounds *per annum*, with divers Recusants names, who allowed towards the maintenance of this Colledge: and these bookes and papers are in the hands of Master Secretary *Cooke*.

Secretary *Cooke* saith, hee cannot so amply declare the truth of the proceedings herein, untill that he have leave from his Majesty.

One *Crosse* a Pursevant is to be examined in this, who likewise saith, he can discover divers stoppings of the execution of Lawes against Recusants.

Saturday the 14. of February. Anno 1628.

A complaint against the Lord *Lambert*, a Baronet of *Ireland*, and a member of this House, who (being a Collonel of Souldiers in *Middleborow*) hath imposed 4d. upon every Souldier towards his Officers charges, and the Petitioner

titioner for refuſing to pay, was ſet in the ſtockes, and after by the Lord *Lamberi* commanded to a Priſon.

It is ordered that the Lord *Lamberi* be ſent for to anſwer this.

Sir *Iohn Ipſley* deſireth leave to anſwer a complaint that is againſt him in the Lords Houſe.

M. *Selden.*

That the uſe was, and citeth a preſident, that no Commoner could bee called to the Lords Houſe; but it will trench much to the diſadvantage of the priviledge of this Houſe; and untill 18. *Iacobi*, there was never preſident to the contrary: that therefore this may be conſidered of by a ſelect Committee.

Ordered, that Sir *Iohn Ipſley* ſhall not have leave.

Maſter Chancellour of the Dutchie ſtiffely ſeconded the motion of Maſter *Selden.*

Maſter Secretary Cooke.

I am as carefull to maintaine a good correſpondencie with the Lords, as any man; but connivances in this kinde may overthrow the fundamentall Rights and Liberties of this Houſe: Let it be therefore ſeriouſly conſidered of, for this not onely concerneth the Right of this Houſe, but the Liberty of the whole Kingdome or Common-wealth.

Ordered a ſpeciall ſelect Committee ſhall bee appointed to conſider of this.

Maſter Chancellour of the Dutchie delivereth an anſwer from the Barons of the Exchequer, as followeth.

Whereas the Honourable Houſe of Commons, by order this twelfth of this inſtant *February*, have appointed that notice ſhould be given to the Lord Treaſurer, Chancellour, and Barons of the Exchequer, for a Declaration made by Sir *Iohn Wolſtenholme*, *Abraham Dawes*, and *Richard*

Richard Carmarden, then in the ſaid Houſe of Commons, of the goods that the Merchants brought into the Kings Store-houſe, and laid up there for his Majeſties uſe, were detained onely as they conceive for the duty of Tonnage and Poundage; and other ſummes compriſed in the books of Rates, which notice was given, to the end the ſaid Court of Exchequer might further proceed therein, as to Juſtice ſhould appertaine. Now the Lord Treaſurer, Chancellour, and Barons, out of their due reſpect to that Honourable Houſe; and for their ſatisfaction doe ſignifie, that by the orders and injunctions of the ſaid Court of Exchequer, they did not determine, nor any wayes trench upon the right of Tonnage and Poundage; and ſo they did declare openly in Court at the making of theſe orders: Neither did they by the ſaid Orders or Injunctions, barre the owners of thoſe goods, to ſue for the ſame in a lawfull courſe. But whereas the ſaid owners endeavoured to take thoſe goods out of the Kings actuall poſſeſſion, by Writs or Plaints of Replevin, which was no lawfull Action; or courſe in the Kings caſe, nor agreeable to his Regall prerogative: Therefore the ſaid Court of Exchequer, being the Court for ordering the Kings Revenue, did by thoſe Orders and Injunctions ſtay thoſe ſuites; and did fully declare by the ſaid Orders, that the owners if they conceived themſelves wronged, might take ſuch remedy as the Law alloweth.

Richard Weſton.
Iohn Waller.
Thomas Trevers.
Lo: Newburgh.
Iohn Denham.
George Vernon.

M. Kirton.

We looked for ſatisfaction, but now you ſee a juſtification

cation of their Actions; I therefore desire wee may now proceed to consider of their proceedings, and whether ever the Court of Exchequer held this course before the staying of Replevies; and whether this hath beene done by the Regall prerogative of the King in his Court of Exchequer.

Ordered, that a select Committee of Lawyers and Chequer-men shall take this into hand.

M. *Selder.*

We have delayed the proceedings with the Customers expecting some good successe from the Exchequer; but finding it otherwise, I desire the Customers may be called to the Barre on Monday next, which is ordered at the Committee of Religion.

Sir *Thomas Hobby* reported from the Committee (for the Examination of the Keeper and Clerke of Newgate concerning the Priests, there being a Warrant under Master Attornies hand for the delivery of these persons.

A Warrant under the Lord Chiefe Justices hand, according to a Letter which hee received from the Lord of *Dorset*, signifying it was his Majesties pleasure, that the Priests condemned should bee reprieved. Another Warrant under Master Attornies hand, in the Kings name, to release the nine other persons.

The Petition of the Lords to his Majestie: Presented at White-Hall *the 24. of February.* 1628.

In all humility sheweth unto your most Excellent Majesty, your ever loyall Subjects, the Lords Spirituall and Temporall, now in Parliament assembled; That whereas the Peeres and Nobilities of this your Realme of *England*, have heretofore used in curtesie to afford precedencie,

according

according to their ſeverall degrees, unto ſuch of the Nobility of *Scotland* and *Ireland*; and being in title of Honour above them, have upon occaſion reſorted hither; and remaining here in your Majeſties ſervice, which we are moſt willing ſhould be ſtill obſerved, as a Civilitie tending to the great honour of our Nation.

Now divers of your naturall borne Subjects of this Kingdome, where both themſelves and their families doe reſide, and have their chiefeſt eſtates and poſſeſſions amongſt us; having of late beene created ſome Barons, ſome Viſcounts, and ſome Earles, within theſe your Kingdomes of *Scotland* and *Ireland*, doe by reaſon claime as of right to take place, and have precedencie of the Peeres and Nobilitie of *England*, and their children within this Realme, which wee doe conceive doth not belong unto them by any grant from your Majeſtie; and tends both to the diſſervice and prejudice of your Majeſtie and your Realme, and to the great diſparagement of your *Engliſh* Nobilitie, as by the Reaſons hereunto annexed doth appeare.

We therefore beſeech your moſt Excellent Majeſty, of whoſe tender care to preſerve the ancient honour and dignitie of your Nobilitie we are throughly perſwaded, that your Majeſties wiſedome and goodneſſe will be pleaſed according to the examples of the beſt Princes and times upon the conſiderations of the manifold inconveniences, which practice and obſervation hath brought to light, being repreſented to your Majeſtie by the neareſt body of honour unto you, and nearelieſt concerned in this, and offered with as much faith and humility as they can deviſe, for the avoyding of all debate and contention; which upon this occaſion may ariſe, either for the preſent or future; that ſome ſuch courſe and order may be timely ſetled therein by your Princely wiſedome, and that thereby the inconveniences of your Majeſties ſervice might bee prevented; and that the prejudice and diſparage-

ment

ment of your Peeres and Nobilitie of this Kingdome may bee redreſſed.

Reaſons delivered to the King upon the Petition the 17. of February. Anno 1628.

We held it to be new and not warranted by any ancient preſidents, that ſubjects of this Kingdome, whoſe habitations, eſtates, and poſſeſſions, are principally within this your Majeſties Realme, ſhould have titles of honour in other Kingdomes, where they have ſmall or no eſtates of aboade: That it may be the cauſe of great diſcontentments to your Majeſties ſubjects in *Ireland*, that ſuch a number of thoſe, who have no eſtate to oblige them to the defence of that Kingdome, ſhould have voyces in Parliament there to make Lawes: As alſo that may bee of great danger to the Country, if times of hazard ſhould come; which weighty conſideration hath wrought ſo farre with your Royall Predeceſſours, and the whole State, as an Act of Parliament was paſſed, which tooke away great eſtates of land in *Ireland*, from ſome of the nobleſt Families of this Kingdome, onely in contemplation of their want of Reſidencie: whereupon their lands might endanger the loſſe of that Kingdome.

That it is of great diſſervice to your Majeſtie and this Country, that thoſe which live amongſt us ſhould by forreigne titles ſeeke to exempt themſelves from thoſe ſervices of truſt and charge, which others, as of good birth and eſtate here undergoe daily; whereby it happeneth that either perſons of good quality are more frequently burthened, or the charge falls upon them of meaner condition and leſſe ability, not without prejudice of the ſervice and diſcontentment of the ſubject that undergoe it; as alſo of loſſe to your Majeſty, and griefe to your ſubjects, in thoſe places where the honour is given; that although they draw from your Majeſties coffers, creations

and money, yet they doe not helpe or assist them to any necessary charge or contribution.

That it is conceived to be contrary to the fundamentall Lawes of this Kingdome, that any should be invested with an hereditary honour, where he hath not an estate, both to oblige him and his, to the defence of that Kingdome; and make himselfe by that responsible to the Justice of that place, where his person is priviledged, and of great griefe to your faithfull Nobility of this Realme; who have yeelded to no Nation in Civility, but in curtesie to strangers.

That they should be disturbed in those rankes and degrees which the grace of Princes grounded upon merits, long time have settled them in, by others of their owne Nation of meaner quality, in whom little cause appeares, but ambition to precede others without ground of merit, or estate to warrant it, in those places where they have sought Titles, it being a great diminution to your Nobility and their children, and the ancient Gentry of this Kingdome.

That Honour, both in the nature it selfe and practise of former times, being atchieved principally by vertue and desert, and it being one of the chiefest markes by which the best of Princes make impressions thereof, and discend hereditarily in the most deserving Families, which was by generous spirits esteemed above all other rewards; We leave unto your Majesties prudent consideration, of how great inconveniencie it is, to alter or lessen the value of the reward, which was of so much honour and no charge to your Majestie, and of so great contentment and ease to your Majesties people, which may bee demonstrated in many particulars, too long now to rehearse.

Further, we hold it no small degree derogatorie, to the very foundation of Nobility it selfe, which is the step and circle that compasseth your Royall Throne; that those who beare a Title and claime a precedencie before many

of

of us, ſhould fall ſo low in the peoples eyes and eſteeme, as to be daily ſubject to Arreſts of their perſons and all other circumſtances of diſreſpects, which your meaneſt ſubjects undergoe, being in the eye of the Law but Commoners.

To conclude, this our cauſe of griefe, being (in our opinion) the practiſe of it new, and unuſuall in the conſequence of it, not without danger and diſcontentment to your Realme and ſubjects of all degrees, in the nature of it, contrary to the foundation of the grounds of Honour laid in this Kingdome, and in the whole courſe of it breeding ill effects to the ſervice of your Majeſtie, and the publique, and diſ-value and contempt to Nobility it ſelfe, which is the degree interpoſed immediately betwixt your Majeſty and your people: Wee can no where ſo juſtly appeale as to your Majeſty (the fountaine of Honour) for a timely remedy, againſt this great and growing inconvenience, both for the preſent and future. And as your Majeſties Honour is equally diſcerned in this, with the intereſt of your Kingdomes and Subjects; ſo wee doubt not but it ſhall appeare to the world, that your Majeſties gracious care to reduce and maintaine your Nobility in their ancient luſtre, ſhall equally tend to your Majeſties ſervice and happineſſe, and to our contentment.

Sir Nathaniel Rich.

I am confident the grace of the King hath beene abuſed in this, that therefore the Privy Counſellours of the Houſe may know whether it was his Majeſties direction.

It is moved that Secretary *Cooke* muſt firſt declare his knowledge in this.

One *Croſſe* gave intimation, firſt of the perſons to the Secretary, *Super totam materiam*; It is evident that the Colledge at *Clarkenwell* is a Colledge of Jeſuites, holden under a forreigne ſupreame head.

Sir *Francis Seymor* taxeth Maſter Attornies affection and judgement in this, and alſo declareth continuall Letters from Maſter Attorney, in ſtay of proceedings againſt Recuſants: You ſee in this Houſe how ſleightly Maſter Attorney hath put over a buſineſſe of this weight.

M. *Long.*

Croſſe the Purſevant ſaith, there were eleven men in the Priſon, and the Keeper of that Priſon ſaith, they were delivered by Warrant from the Councell board.

Sir Iohn Elliott.

No man could finde a way on which to vent miſchiefe againſt the Church and State, ſo much as by protecting theſe men; that this may be fixed on that great Lord, the Lord of *Dorſet*, that hath I feare foyled his fingers too farre in this buſineſſe: And on Maſter Attorney, at whom I am ſorry to nominate ſo often in this caſe of Religion, in ſtopping of proceedings againſt Recuſants.

Maſter Recorder is ordered to be ſent unto, to be examined in this, rather then to bee ſent for; having formerly had the honour to ſit in the Chaire.

Secretary *Cooke* ſaith, we ſhall deſire the King (being merciſull in caſe of bloud) to give direction for the repriewing the condemned Prieſts.

Sir Iohn Elliott.

I doubt not but when we ſhall declare the depth of this to his Majeſtie, but he will render them judgement that gave him advice herein.

Sir

Sir Nathaniel Rich.

These Jesuites are bound by sureties to answer further at Councell Board, I wish those bonds may produce those men, that by the examination of them, we might out with the whole pack of Benefactors and Countenancers.

Master *Long* saith, that hee offering at the Sessions the evidence by order from Master Attorney, the Lord chiefe Justice *Richardson* interrupted him, and told him he must speake to the point in issue, whether Priests or no Priests; and hereupon the Judges consulted amongst themselves.

Master *Selden* saith, he was present at the Sessions, and plaine Treason proved, and nothing done in it: The further examination of this is referred to a select Committee.

Monday the 18. of February. Anno 1628.

A Petition of compla'nt against Sir *Henry Martin*, for the taking the goods of one *Browne*, who dyed intestate, to his owne private use.

Sir Henry Martin.

If I prove not my selfe as cleare in this as Saint *Iohn* Baptist, let me be accounted a Jew.

Referred to the Committee for course of Justice.

As the Committee for Religion.

Master Strowde.

That the Lord Chiefe Justice may be called to give accompt of his stay of Justice in the execution of the condemned Jesuite, which he ought to have done, though his Majestie signified his pleasure to the contrary.

r Chancellour of the Dutchie.

That this was a thing ſo ordinary for a Chiefe Juſtice to doe in Queene *Elizabeth* and King *Iames* their time, as alſo a Declaration in Starre-Chamber, that all condemned Prieſts ſhould be ſent to the Caſtle at *Wisbich*, and from thence, though the King had given no order for the Replevy, hee might have taken this Warrant for his proceedings.

Maſter *Selden* reported from the Committee the further examination of Maſter *Long*, concerning the proceedings of Newgate againſt the Jeſuites; whereby it plainly appeareth, that the evidence tendered in Court at Newgate did plainly teſtifie theſe men to bee Prieſts; yet the Lord *Richardſon* did reject the ſame, againſt the ſentence of the reſt of the Judges and Juſtices preſent; whereby it is plaine, that he dealt under hand to the ſame Jeſuites.

Ordered, that two members ſhall bee ſent to each Judge that were preſent at the Seſſions at Newgate, who were ſaid to bee the Lord Chiefe Juſtice of the Kings Bench, the Chiefe Juſtice of the Common Pleas, Juſtice *Whitlocke*, Juſtice *Iones*, and Juſtice *Crooke*.

Thurſday the 17. *of February. Anno* 1628.

Maſter *Chambers* preferred another Petition in complaint of a Warrant, newly proceeding from the Councell Board, for the ſtay of the Merchants goods, unleſſe they pay the duties that were due in King *Iames* his time.

Sir Iohn Elliott.

You ſee as by the laſt anſwer from the Exchequer, the Merchants

Merchants were bound within that Court from all means of comming by their owne goods.

It is ordered the Customers shall attend the House on Thursday; in the meane time it is referred to the former Committee.

Ordered a Committee of six to take all the names of the Fast, and to meet at Church by eight of the clocke in the morning.

Ordered, that a Committee shall consider of the speediest way to put the Merchants into possession of their goods, without which it is conceived wee sit here in vaine.

Sir *Thomas Hobby* reported from the Lord Chiefe Justice *Hide*, That he doth not remember any papers tendered, by Master *Long* were rejected, or that he affirmed they were dangerous persons, and a Colledge of Jesuites: But howsoever Master *Long* tendered nothing to prove them so, but that he held divers papers in his hands.

Master *Wansford* reported from the Lord Chiefe Justice *Richardson*, who said Master *Long* did discourse of the place and House, but did not presse the rending of the papers; neither doth hee know what were in the papers; neither knew of any thing to prove the persons Jesuites.

Sir *Thomas Barrington* delivereth the answer of Justice *Jones*, who saith, there were some papers offered by Master *Long*, but hee knew not the contents thereof, nor the reason why they were refused; but hee came late for want of health, and the second day was not there at all.

Sir *Miles Fleetwood* delivereth the Answer of Justice *Whitlocke*, who said, hee came late, and therefore understood not the businesse, and the second day was not there at all.

The like was reported by Sir *William Constable* from Justice *Crooke*.

Sir

Sir *Thomas Barrington* saith, although Justice *Jones* did not write the name of the Lord Chiefe Justice, yet in discourse named him to be the man, that said, the point in proofe is not whether they bee Priests or no Priests.

Sir Nathaniel Rich.

Here is a charge of high nature on the Judges by Master *Long*; that now Master *Long* may make his charge, or suffer for it; for there were witnesses enough in the Court.

Ordered Master *Long* to be here on Thursday morning.

Ordered, that the Justices about the Towne shall be required to deliver in all the names of the Recusants remaining about the Towne, and their conditions; and of what County they be.

It is ordered that the Gentlemen of the Innes of Court and Chancery, shall give in their knowledge what Recusants are there.

Sir John Stanhope.

That the Court may give in the names of the Recusants there, and likewise by what Warrant they bee about the Towne; and what publique charge of office any of these persons have. Also what Priests and Jesuites are in any Prison in *London*, for they are at liberty to goe sometimes five miles to a Masse.

Wednesday the 18. *of February. Anno* 1628.

A publique Fast was kept by this House at *Westminster*, where were three Sermons.

Thursday.

Thursday the 19. of February. Anno 1628.

Master Dawes.

One of the Customers called in to answer the point of Priviledge, in taking Master *Rolles* goods, being a member of this House; saith, hee tooke Master *Rolles* goods by vertue of a Commission under the great Seale; and either Warrants remaining in the hands of Sir *John Elliott*, that he knew Master *Rolles* demanded his Priviledge, but hee did understand his Priviledge did onely extend to his person, not to his goods: Master *Dawes* further saith, he tooke those goods for such duties as were due in the time of King *James*, and that the King sent for him on Sunday last, and commanded him to make no other answer.

M. *Carmarthen.*

Another Customer called, saith, he knew Master *Rolles* to bee a Parliament man, and that hee did not finde any Parliament man exempted in their Commission; and if all the body of the House were in him, he would not deliver the goods; if he said he would not, it was because he could not.

Master *Wansford* moveth that the delinquency of these men may be declined for the present, and that wee may goe to the King by way of Remonstrance; considering the matter from whence this doth arise: if it were a single Priviledge, it were easily determined.

M. *Selden.*

If there be any neare the King that doe mis-present our Actions, let the curse light upon them, not upon us; and beleeve, it is high time to right our selves; and untill wee

vindicate our ſelves in this, it will bee in vaine to ſit here.

Sir *Nathaniel Rich* moveth not to proceed in this, untill it bee by a ſelect Committee conſidered; in reſpect the King himſelfe gave order to ſtay thoſe goods, though the goods of a Parliament man.

Sir Iohn Elliott.

The heart bloud of the liberty of the Common-Wealth receiveth life from the Priviledge of this Houſe.

Reſolved by Queſtion, that this ſhall be preſently taken into conſideration; and being conceived to be a buſineſſe of great conſequence:

It is ordered, that the Houſe ſhall be diſſolved into a Committee for more freedome of debate.

Maſter *Herbert* in the Chaire of this Committee.

Friday the 20. of February. Anno 1628.

A Petition of complaint of Conſpiracy of a mans life by the Lord Deputy of *Ireland* and others, to get the eſtate of the Petitioner to their owne uſe: Which is referred to the Committee for courſe of Juſtice.

Sir Iohn Wollstenholme

Another of the Cuſtomers called in, ſaith, hee was commanded from the King, that the goods were taken for duties, and no more, that he ſought not to farme the Cuſtomes, and told the King, being ſent for to him, that he was not willing to deale therein, untill the Parliament had granted the ſame.

Maſter *Selden* conceiveth the caſe of theſe Cuſtomers, doe differ in the degrees of their offences: Firſt, for Maſter *Wollstenholme*; what ever he ſaith here, hee hath often

often confeſſed, the goods were taken for Tonnage and Poundage; ſo that hee brake the Priviledge in taking the goods: ſo likewiſe in ſwearing one thing, and the contrary plainly appearing upon proofe, and his owne confeſſion.

Maſter *Dawes* his caſe differeth onely in that Sir *Iohn Wolſtenholme* is a Patentee, and *Dawes* onely a Share.

Maſter *Carmarthens* caſe differeth in ſaying, If all the Parliament were in him, hee would not deliver his goods.

Ordered, that *Wolſtenholmes* caſe ſhall be firſt decided; and the point is, Whether by the Leaſe Sir *Iohn Wolſtenholme*, having ſeized the goods, hath intereſt or no? or whether he be onely an accomptant to the King or not.

Maſter Glanvile.

Here is a ſumme of money advanced, a Leaſe granted for certaine yeares, a certaine Rent received; and though there be a Covenant to theſe men, that if there be loſſe, it ſhall be abated, yet that cannot take away their intereſt: the ſubſtance of the Affidavit made by the Cuſtomers in the Exchequer, is, That the goods of the Merchants ſeiſed by them, and remaining in the Kings Store-houſe; were ſeized onely for duties to the King, mentioned in a Commiſſion made under the Kings Signet; and that themſelves (the Cuſtomers) had no intereſt, nor pretence of intereſt.

Saterday the 21. of February. Anno 1628.

A Petition by Maſter *Thomas Symons*, in further complaine of the Cuſtomers; and the two ſhillings ſix pence upon Currents granted to the Lord of *Arundell*, which is referred to the Committee for Merchants.

Sir *Robert Pye* saith, the Lord of *Arundell* hath delivered in his Patent to the King two moneths since.

At the Committee for Merchants.

Master *Littleton* argueth, whether a Member of the House hath his goods priviledged upon a Prorogation, being seised for the King.

All Priviledge is allowed for the benefit of the Common-wealth, and the Parliament priviledge is above any other; and the Parliament onely can decide priviledge of Parliament: not any other Judge or Court. That a man may not distraine for Rent in Parliament time, but for all Arrerages after the Parliament he may distraine: Hee is not to be impleaded in any action Personall, nor his goods seized in the Exchequer.

A Record and Act of Parliament by Petition, that because a servant of a Member of Parliament is in the Kings Royall protection, that it might be high Treason to kill a Parliament man, and the King answered which made it a Law. And for the Judges to determine Priviledge of Parliament, were to super-head and make void the Law; for the Prorogation, the Priviledge stands good untill the day of Prorogation; notwithstanding a Proclamation of new Prorogation: That the King is never so high in point of State as in the Parliament; citeth the case of Sir *Robert Howard* in the High Commission.

All Priviledges, unlesse in Felonie, Treason, or breach of the Peace.

Sir Robert Phillippes.

That you see how fast the Prerogative of the King doth trench upon the liberty of the Subject, and how hardly recovered: Citeth many Presidents, wherein the goods of a Member of Parliament were priviledged from seizure

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in the Exchequer the 19. *Eliz.* It was resolved in Parliament, that twenty dayes before, and twenty dayes after, was the time of Priviledge.

Chancellour of the Dutchie.

That in this debate we may tye our selves to point of Law and Authority, not to points of Reason; and conceiveth that no Priviledge lyeth against the King in point of his duties.

Sir Francis Seymor.

I desire it may be debated, whether this care doth concerne the King or no; for I conceive these Customers have not made good that there was any Right, onely Art used to entitle the King: I conceive it an high offence for any man to lay the scandall of every project upon the King.

Master Glanvile.

Here is a cunning Affidavit in the Exchequer to entitle the King: A meere cunning project, and an offence of an high nature, to shelter their projects under the command of the Crowne.

Secretary Cooke.

The point in question is not the Right of the Subject, but the Right of the Parliament Priviledge; and that in the case of Master *Rolls*: and this is only now in question.

Sir John Strangwage.

I know no reason why wee should draw a question

upon our ſelves, which we need not, eſpecially between the King and us: I conceive it plaine, thoſe Cuſtomers tooke thoſe goods in their owne Right, not in the Kings; in this the Priviledge is plainly broken, wherein it is eaſily determined.

Maſter Bankes.

In this caſe there is no interpoſing of the Kings Right, and the King this Parliament hath declared as much; that the Courts of Weſtminſter doe grant twelve dayes priviledge to any man to informe his Councell, much more the Courts of Parliament are to have their priviledge: The Kings command cannot extend to authorize any man to break the Priviledge; no more then it will warrant an entry upon any mans Land, without proceſſe of Law.

Maſter Sollicitour.

If the King have no Right, how can he make a Leaſe; then this pretended intereſt of the Cuſtomers muſt bee void: and therefore their goods muſt be taken not in their owne Right, but in the Right of the King.

M. *Selden.*

If there were any Right, the pretended Right is in the Subject.

1. Whether Priviledge in goods.
2. Whether the Right were in the Cuſtomer onely.
3. Whether Priviledge againſt the King.

If the Lords have no Priviledge of Parliament for their goods, they have then no Priviledge at all; for they are priviledged in their perſons out of Parliament.

For the point of Intereſt, it is plaine, for no kinde of Covenant can alter Intereſt; and queſtionleſſe had the caſe

caſe in the Exchequer appeared to the Barons, as it doth to us; they would never have proceeded as they did: if our goods may be ſeized into the Exchequer, bee it right or wrong; we had then as good have nothing.

Sir Nathaniel Rich.

It was recorded the laſt Seſſion in the Lords Houſe, and citeth other Preſidents in this Houſe, that a ſervant of a member of Parliament, ought to have priviledge in his goods; decided by Queſtion, that a Parliament man ought to have priviledge of his goods.

Maſter *Noye* ſaith, that theſe Cuſtomers had neither Commiſſion nor command to ſeize; therefore without doubt we may proceed ſafely to other Queſtions, that the Priviledge is broken by the Cuſtomers, without any relation to any Commiſſion or command of the King.

Secretary *Cooke* ſaith, it is in the Commiſſion to ſeize; but the Commiſſion being read, it is not found to bee there.

Chancellour of the Dutchie ſaith, Maſter *Dower* mentioned, that hee ſeized thoſe by vertue of a Commiſſion; and other Warrants remaining in the hands of Sir *John Elliott*: that therefore theſe Warrants may be ſeene, whether there be not command to ſeize the goods.

Sir Nathaniel Rich.

This dayes debate much rejoyceth me, eſpecially the motion made by Maſter *Noye*; whereby it is plaine, wee have a way open to goe to the Queſtion, (without relation to the Kings Commiſſion or command,) and deſires it, in reſpect there appeares nothing before us that doth incumber the Queſtion.

Chancellour of the Dutchie againe deſires theſe Warrants may bee looked into, before wee proceed to the Queſtion.

M. *Kirton.*

M. *Kirton.*

Becauſe this Honourable Gentleman preſſeth this ſo farre, let it appeare with what judgement this Houſe hath proceeded.

M. *Glanvile.*

I conſent theſe Warrants bee ſent for and read; but withall, if any thing ariſe that may produce any thing of ill conſequence, let it bee conſidered from whence it comes: The Privy Counſellours are contented with this motion.

The Warrants being ſent for and read, it is plaine, there is no Warrant to ſeize.

M. *Kirton.*

If now there be any thing of doubt, I deſire thoſe Honourable perſons to make their objections.

Chancellour of the Dutchie.

I rejoyce when I can goe to the Court, able to juſtifie your proceedings; I confeſſe I ſee nothing now, but that we may eaſily proceed to the Queſtion.

Maſter Secretary *Cooke* ſaith as much: Maſter *Hawkewell* argueth againſt Priviledge in time of Prorogation.

Maſter *Noye* ſaith, hee had no doubt, but Priviledge was in force in time of Prorogation, untill he heard this Argument of Maſter *Hawkwell*, and ſaith hee hath heard nothing from him yet that doth alter his opinion; and citeth a Preſident: wherein the Lords Houſe hath this very Prorogation adjudged the Priviledge.

Maſter

Master *Hackwell* saith, hee is glad to heare it so; and he is now of the same opinion.

Decided by Question, that Master *Rolles* ought to have Priviledge of Parliament for his goods seized, 30. of *October*, 35. *Iacobi*, and all since.

This Committee is adjourn'd untill Monday, and the Customers are to attend.

Monday the 23. of February. Anno 1628.

Sir Humphrey May.

I will never cease to give you the best advice I can: We all agree, A word is given, We have wine and oyle before us: If you goe to punish Delinquents, there is vineger in the wound; thinke of some course to have restitution.

Sir John Elliott.

The Question is, whether we shall goe to the restitution, or to the point of delinquency of breach of Parliament, and other feares: I meet with this both here and else-where, take heed you fall not upon a rocke; I am confident that this will be somewhat difficult, were it not for the justice and goodnesse of the King: when we doe that which is just, let there bee no feare or memory of breaches, and let us now goe to the delinquency of these men, and that is the way to procure satisfaction.

Secretary Cooke.

We laboured the last day to bring us to our end; and now we fall to this issue, to proceed to the delinquency of these men: our ground is, because they have no command from his Majesty; I must speake plaine English, his

Majesty tooke notice of our labour last Saterday, to sever the Act of the Customers from his Majesties command. His Majesty commanded me to tell you, that it concernes him in a high degree of Justice and Honour, that truth be not concealed; which is, what they did was his owne direct order, and command of the Councell Board, himselfe being present: and therefore he will not have it divided from his Act.

Report was made from the Grand Committee, that they tooke into their consideration the violation of the liberty of the House by the Customers, and at last they resolved that a Member of the House ought to have privilledge of person and goods; and the command of his Majestie is so great, that they leave it to the House.

Secretary *Cooke* reported a message and command from his Majesty, and said, that howsoever the House laboured to sever the Kings interest, His Majesty thinkes that this distinction will not cleare his Honour, and he will not be drawne to doe that that may touch him; though others may make distinctions.

Sir Robert Phillippes.

I had rather pray to God to direct us, then give any direction: Now the Kings Honour, Justice, and Government are presented to us, and also the essentiall liberty of this House; and are wee now fit for a debate? In the greatest retirement our best thoughts are summoned to resolve what to doe.

Hereupon the House was adjourn'd till Wednesday next.

On Wednesday the 25. of *February*, 1628. both Houses by his Majesties command, were adjourn'd till Monday morning next.

Monday

Munday the ſecond day of March, Sir John Elliott *made a Speech as followeth.*

God knowes that I now ſpeake with all duty to the King: It is true, the misfortunes we ſuffer are many. We know what diſcoveries have beene made; how Arminianiſme creepes and undermines, and how Popery comes upon us: they maske not in ſtrange diſguiſes, but expoſe themſelves to the view of the world. In ſearch of theſe we have fixed our eyes, not ſimply on the Actors, the Jeſuites and Prieſts, but on their Maſters; thoſe that are in authority: thence it is we ſuffer, the feare of them makes theſe interruptions.

You have ſome Prelates that are their Abettors: That great Biſhop of *Wincheſter*, we know what he hath done to favour them: The feare extends to ſome others that contract a feare of being diſcovered; and they draw from thence this jealouſie: That is, the Lord Treaſurer, a man in whoſe perſon all evill is contracted; I finde him Acting and Building on thoſe grounds, laid by his Maſter the great Duke; and his ſpirit is moving for this interruption: and for this they breake Parliaments, leaſt Parliaments ſhould breake them. I finde him the head of all that great party; the Prieſts and all the Jeſuites derive from him their ſhelter and protection: He diſmayes our Merchants, and hee it is that invites Strangers to come in to drive Trade, to ſerve their owne ends.

Thus was put to Queſtion, but Maſter Speaker refuſed to doe it; and ſaid he was otherwiſe commanded by the King.

Whereupon Maſter *Selden* ſpake as followeth.

You Maſter Speaker ſay, you dare not put the Queſtion which we commanded you; if you will not put it, wee muſt ſit ſtill; and ſo wee ſhall never be able to doe any thing; they that come after you may ſay, they have the

Kings command not to doe it. Wee sit here by the command of the King, under the great Seale; and for you, you are by his Majesty sitting in his Royall Chaire, before both Houses appointed our Speaker, and you now refuse to be our Speaker.

The Protestation of the Commons in Parliament.

Eliot. Hollis.

1. Whosoever shall bring in an Innovation in Religion, or by favour or countenance seeke to extend or introduce Popery, or Arminianisme, or other opinions disagreeing from the true and orthodoxe Church; shall bee reputed a capitall enemy to this Kingdome and Common-wealth.

2. Whosoever shall counsell or advise the taking and levying of the Subsidies of Tonnage and Poundage, not being granted by Parliament; or shall be an Actor or Instrument therein, shall likewise be reputed an Innovator in the governement, and a capitall enemy to this Kingdome and Common-wealth.

3. If any Merchant or person whatsoever, shall voluntarily yeeld or pay the said Subsidies of Tonnage and Poundage, not being granted by Parliament; he shall likewise be reputed a betrayer of the liberties of *England*, and an enemy to the same.

Thereupon the House was dissolved by Proclamation.

The Kings Speech upon Thursday the tenth day of March. 1628.

My Lords,

I never came here upon so unpleasing an occasion, being for the dissolving of a Parliament; therefore many may wonder why I did not chuse to doe this by Commission: It being the generall Maxime of Kings, to lay harsh commands by their Ministers, themselves onely execu-

ting

ting pleaſing things: but conſidering that Juſtice is aſwell in commending and rewarding of vertue, as in puniſhing of vice; I thought it neceſſary to come here to day, to declare to you my Lords, and all the world, that it was only the diſobedient carriage of the Lower Houſe that hath cauſed this diſſolution at this time; and that you my Lords are ſo farre from being cauſers thereof, that I have as much comfort in your obedience, and by all your carriage towards me, as I have cauſe to diſtaſte their proceedings: Yet that I may bee clearely underſtood, I muſt needs ſay that they doe miſtake me wonderouſly, that thinke that I lay this fault equally upon all the Lower Houſe; for I know there are many there, as dutifull loyall ſubjects, as any are in the world; for I know it was onely ſome Vipers amongſt them that did caſt this miſte of diſobedience before their eyes; although there were ſome there that could not be infected with this contagion, inſomuch that ſome by their ſpeaking (which indeed was the generall fault) on the laſt day of the Parliament, did ſhew their obedience.

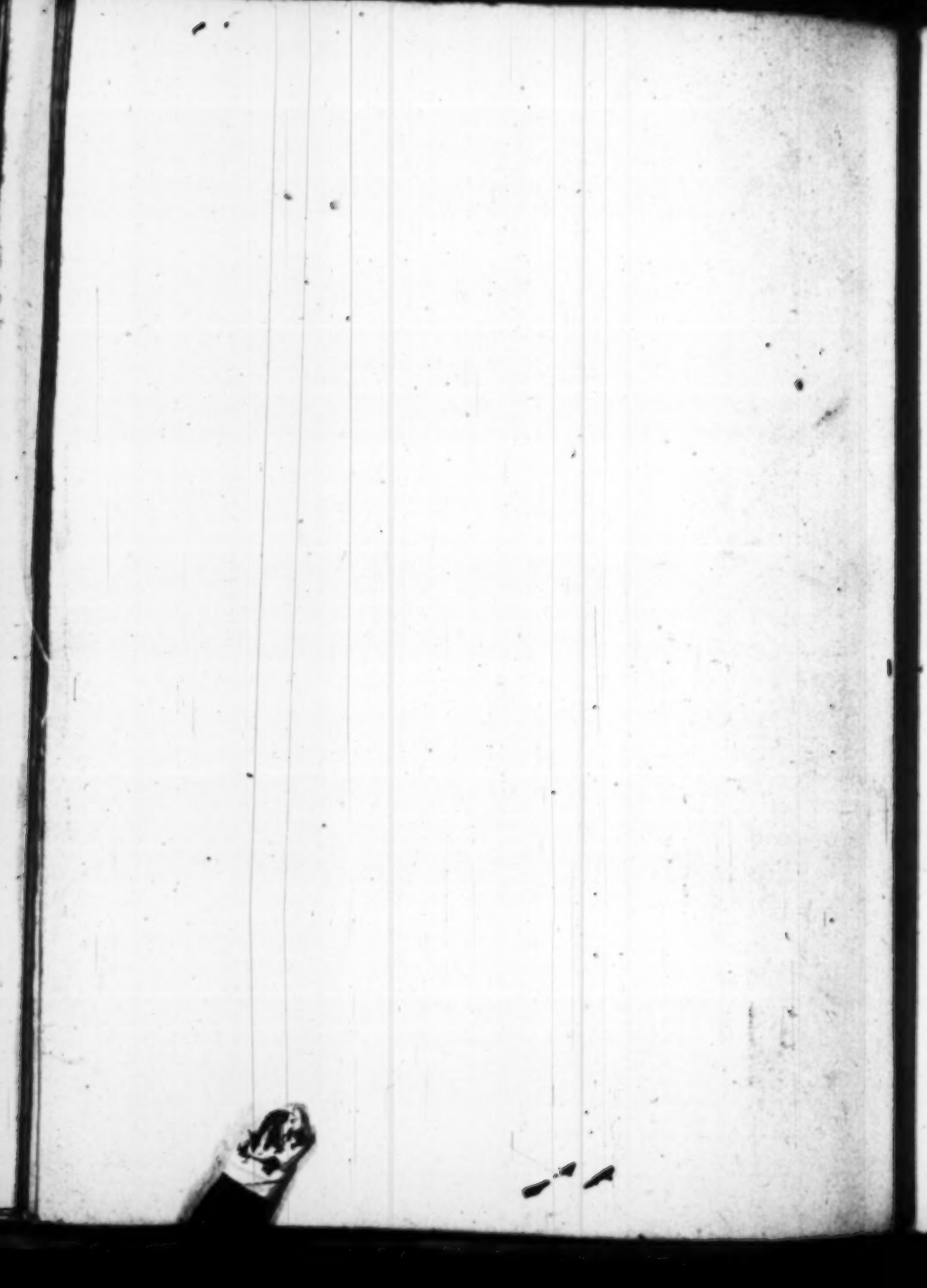
To conclude, my Lords, all thoſe ill affected perſons muſt looke to have their reward: ſo you that are here of the Higher Houſe, may juſtly claime from me that protection and favour, that a good King beares to his faithfull and loyall Nobilitie.

Now my Lord execute that I command you.

The Lord Keeper.

My Lords and Gentlemen of the Houſe of Commons, His Majeſtie doth diſſolve this Parliament.

FINIS.



13

THE ANATOMY OF THE SERVICE-BOOK,

DEDICATED TO THE HIGH Court of PARLIAMENT.

Wherein is Remonſtrated the unlawfulneſſe of it, and that by Five ſeverall Arguments; Namely,

- *From the Name of it.*
- *The Riſe,*
- *The Matter,*
- *The Manner,* &
- *The Evill Effects of it.*

Whereunto are added ſome *Motives*; by all which we clearly Evince the Neceſſity of the Removall of it.

Laſtly, We have anſwered ſuch *Objections* as are commonly made in the behalfe of it.

John 9. 31.

Now we know that God heareth not ſinners: but if any man be a Worſhipper of God, and doth his Will, him he heareth.

Λόγος καθαρὸς θεοῦ ναός.

A pure Prayer is Gods Temple.

By DWALPHINTRAMIS.

Printed in the yeare, &c.

TO THE RIGHT HONOURABLE THE LORDS, AND THE *KNIGHTS*, Citizens, and Burgeſſes, of the Honourable Houſe of COMMONS.

GReat *Senators*, though in thoſe ſtormy times and Illiades of great affaires, we preſent to your Honours, as one did to *Antipater* a Treatiſe, the ſubject whereof is Happineſſe; yet we are Confident we ſhall have a better Anſwere then *I am not at Leiſure*. Our humble ſuit is, for the Pure Worſhip of the true *God*, and the quite Aboliſhing of the *Service-Booke*, with the Hierarchicall Maintainers of it, both Enmity to *Chriſts* Kingdome; this (as we conceive) is the prime Worke of the day, *ſaving health is the greateſt good*, and Purity in Worſhip is the only Meanes to attaine the End, and you are *the*

εὐχολάζω.

Salus ſummum bonum.

ὄργανον ὀργάνων. *Instruments of Instruments* to advance this Worke. We desire no more of your Honours, but that the Reasons of our requests may be weighed in the Ballance of the Sanctuary, *et* Hieron. *ut res cum re, et ratio cum ratione comparetur*, that Matter with Matter, and Reason with Reason (as a Father saith) may be compared, and that which is found light may be cast out of the Sanctuary. It suits neither with the Honour of your Place, nor greatnesse of the Work: that you should either see with Dr. *Halls* eyes, or with ours; but that Eye-clearing word, should be the light of your Eyes, as we hope it is: the Doctor his Charging upon *Gods* people with Passionate reproaches, recoyles enough upon himselfe; though *Tully* telleth us that bad Orators instead of Reasons, Vse, Declamations; we could not have expected it from so great an Orator as the Doctor; we seek not *Corban*, nor *Mammon*, as our adversaries doe, but the Kingdome of *Christ* in the Purity of his Worship, which is first of all to be sought; for Reformation begins at the Sanctuary. You are those *Eliakims* that must set the *Lord* upon his glorious Throne, and hee will make *you as Nayles in a sure place*: to whose Honours we shall ever be devoted,

In all humble Service.

To the well-affected Reader.

THe Waters of Affliction, not long agoe had ſo overflowed the Bancks of Zion, that we might truly ſay with the Orator, that our Contention with our Adverſaries was not for Moundes and Marches only, but even for the whole Poſſeſſions of our heavenly Inheritance: but bleſſed be our High and Mighty God, who hath not only limitted thoſe proud waves, but beaten the Authours backe with ſhame and confuſion; ſo that we may now with boldneſſe challenge and maintaine the Mounds and bounders of our heavenly Rights, and that before ſuch a Iuſt and Supreme Iudicature, as cannot deny Chriſt of any part of his Right: before them we have our ſuit againſt the Service-Book, which we have clearely evinced by the Anatomizing of it, to be a rancke Impoſtor in Gods worſhip; and notwithſtanding of its long poſſeſſion, to be a violent Intruder in the Houſe of God, upon which grounds, we deſire and hope to have an Injunction for Caſting of it out.

Non de terminis, ſed de tota poſſeſſione Contentio. Academic. queſt.

Then

Then a word to you Readers, which are of three ſorts, either doubtfull in ſuſpence, who by this Treatiſe may be fully reſolved; or ſuch as uſe it, who by ſtrength of Reaſon may be brought off: and laſtly, ſuch as cannot brook it, who by this Treatiſe may be ſtrengthened and incouraged, not only (as a learned Author obſerveth) becauſe many of Gods *people are of the ſame mind; but chiefly becauſe* God *is of the ſame mind. Let us then with ſound minds and ſolid love,* quit our ſelves like Men (*as the Scripture phraſeth*) *in Contending for the Truth, and the Truth ſhall overcome and make us free; or as* Iob, behold my ſigne, that the Almighty will witnes with me, although mine adverſaries write a Book againſt me, *Cap.* 31. 35.

AN

AN ANATOMY OF THE SERVICE BOOKE.

CHAP. I.

The Preface.

S loyaltie to King and Countrie, is the very fortreſſe and wall of Politie, being commanded and commended, both by the Lawes of God and nature; *Iames* 1.27. ſo *pure* and *undefiled Religion*, is the Fountaine and Rocke of approved loyaltie; yea, equitie, charity, ſobrietie and loyaltie, are the virgin daughters of unſpotted pietie, as the foreſaid place witneſſeth; wee could be large in this Theme, but wee haſten to the particular; the Subject whereof is one of the

weightieſt pieces that yet hath beene preſented, *Namely, The Service-Booke*, which notwithſtanding the preſent ſurfet of bookes, yet wee hope it ſhall finde a place in the moſt ſerious and judicious thoughts; wee may well call it with the *Comick*, *Fundi noſtri calamitas*, *The overwhelming ſtorme of the puritie of worſhip*, for as it is true No Ceremony, no Biſhop, becauſe the Ceremonies are the *pitchie wings* whereon they flie, ſo it is as true, that no *Service booke*, *no Ceremonie*, for that is the *Magazine of nimble Ceremonies*; *Doctor Boyes* in his Epiſtle Dedicatorie to *Richard Canturburie* upon his Expoſition of the Liturgie complaines heavily, yet cauſeleſly, that the Liturgie is crucified betweene two *Malefactors*; on the left hand *Papiſts*, on the right hand *Schiſmatiques*, meaning *Puritanes*, both of thoſe hee calls Foxes; but by a juſt retortion, we ſhall ſet the ſaddle on the right horſe, and ſhall make it appeare, that the *puritie of Chriſt his worſhip* in this land, hath long beene *crucified* between *two theeves*, namely, that *ſuperſtitious* and *Popiſh Liturgie*, and ranke *Atheiſme*, varniſhed with *ſuperſtition*, to whom we may well apply that ſaying of *Luther*, *They are tyed together by their tailes to doe miſchiefe; though by their heads they ſeeme to be contrary*; and though we have no time to run over the common places of *Atheiſme* and *ſuperſtition*, and to ſhew how like *Pilate* and the *ſuperſtitious Jewes*, they concurre to the *crucifying* of *Chriſt* in his *worſhip*, yet thus much the Scripture witneſſeth, and experience proveth and we humbly deſire your honours to minde it, that all ſuperſtition, and the puritie of Gods worſhip, ever have beene, and ſhall be at continuall

Præfat. in Com. in Gal.

tinuall warres, and can no more dwell under one roofe, than a *chaſte Spouſe*, and a *proud inveigling Strumpet*, or no more in one Temple, than *Dagon* and the *Arke*. *Superſtitio eſt res inſana*, *Superſtition* (ſaith one) is a madde thing, and ſo indeed it is; for it is contrary to the wiſdome of the Word, and of the Spirit, which are the ground, and life of the worſhip of God. *Superſtitio eſt vitium contrarium religioni*, *Superſtition is a ſinne oppoſite to Religion* (ſaith *Aquinas* which is very cleare from the nature and riſe of it; for as *Religion* is a *worſhiping* of God *according to his will*, *Quiſquis præceptis Cœleſtibus obtemperaverit, is cultor eſt*, Whoſoever followes the divine Precepts, that is, *a worſhipper of God*, ſaith *Lactantius*, but Superſtition carrying the very nature in the Name of it tels us, that it is *Supra ſtatutum*, over and above the Statutes of God: the Word in the Greeke is, δεισιδαιμονία, as if it ſhould ſignifie the *feare of the Divell*, and the ſignification ſutes very well with the nature of the thing; for when a man coyneth a worſhip to himſelfe, he recedeth ſo farre from the feare of God, and whereas the Divell is the Author of all ſuperſtitious worſhip, whether it be of another God, or of the true God after a way of ſelfe-device, or will-worſhip, then it may be truely called, the *feare of the Divell*, as the true worſhip of the true God is notioned under the name of his *feare*: this ſuperſtition ſhutteth up the way to the *Jewes converſion*, and openeth the mouthes of Atheiſticall Gentiles, againſt the profeſſion of all religion, in deriſion whereof *Averroes* ſpeakes tantingly thus: *Sit anima mea cum Philoſophis, quia Chriſtiani adorant quod edunt*, *Let my ſoule be* Seneca. Sec. Secund. 4. 92. art. 10. Lib. 6. c. 2 In Metaphyſ. 12.

with the Philosophers, because the Christians adore that which they eate: So may the Iewes take occasion to say; Let our soules be with the old Ceremonies, sith the Christians new Ceremonies are so *foppish* and *ridiculous*, having no footing from the Word of God. But to bring the charge to the particular in hand, if our Lyturgie be not a *Masse* of *superstition* and *superstitious Ceremonies*, we professe we know not what *superstition* is: to instance it in one particular, namely, in the grand Ceremonie of *adoration* or *kneeling at the Sacrament*; hath it not beene the staffe and strength of that abominable Idoll, the breaden God? and if the Masters of the Ceremonies disavow that opinion, yet the *Sermons* and *Writings* of divers of them doe testifie to their face, how they goe as farre, yea, and farther than many Papists in that particular: as it is true that the current of Popish Champions doe maintaine the bodily presence, as *Innocentius* the father of that Monster, *Bellarmin*, and *Heiga* the *Expositor* of the *English Masse*, by changing and chopping in that *fiat corpus*; so divers of the *Canturburian faction*, as *himselfe*, *Mountagu*, *Pocklington*, *Lawrence*, agree with the Papists & Lutherans in this point, namely, concerning the *Matter*, leaving the *Manner* as a *Cabalisticall Mysterie*: *de vocibus dixi, ne de missa quidem, imo nec transubstantiationis certamen moveremus*, *for words* (saith *Mountague*) as the *Masse*, yea, or transubstantiation it selfe, we will not contend. *I like not those* (saith Doctor *Lawrence*) *that say his body is not there*: and to explaine himselfe, hee addeth *Substantially*, *Essentially*, not by way of *Commemoration* or *Representation*: but should not this be their opinion,

Lib. 3. c. 12. De missa lib. 2. c. 23. 48. f. 242.

Antid. p. 10.

Serm. p. 71. 18.

opinion, ſince they act what they hold, by a materiall *Altar*, *Prieſt*, and *Sacrifice*, had not that *Hydra of the Scottiſh Lyturgie* made a greater Monſter, by the addition of ſome more heads, and that very cunningly, by the Engliſh Authours, and ſent out to take in the Church of Scotland (had not that we ſay, loſt all the heads, and had the braines daſht againſt the ſtones) the aforeſaid Authours made no queſtion, but that all the power of both *Head* and *Taile* ſhould have had roome enough to dominere here in *England*, the Pope having ſuch a large army both of *Legionary*, and *Auxiliarie* forces to maintain it. But bleſſed be God, who brake the head of that young Dragon in our neighbour Nation, and we hope will by you cruſh out all the blood of the old one here, who was the mother of that, and the Maſſe-booke the mother of both: there is a Proverbe amongſt the Naturalists, ἐὰν μὴ ὄφις ὄφιν φάγῃ οὐ δράκων γενήσεται, *Except a Serpent eate a ſerpent, it cannot become a Dragon*: ſo except our Lyturgie had been full of ſerpents, it could not have hatched the Dragon that was ſent unto Scotland. The ſuperſtitions of this bulke are ſuch, and ſo many, that if *Paul* were here and ſaw them, as he ſaw that of *Athens*, he would undoubtedly cry out, *Men and brethren, I ſee that in all things yee are too ſuperſtitious*; we may better apply that ſpeech of *Tacitus*, concerning ſuperſtition, not *exitialis*, *hurtfull* or *dangerous*, but *execrabilis*, *curſed* and *execrable*, and ſo it is indeed, both to whole Churches and other people, whoſe eyes God hath opened to ſee the evill of it, which we are confident you doe; and I ſay as *Paul* ſaid to *King Agrippa*, *we know you doe believe it*: but as it

Act. 17 22.

Annal. Lib. 14.

Act. 26. 27.

ſeemed

Act.25 .27. seemed unreasonable to *Festus* to send *Paul a prisoner without the charge laid against him*. So we neither will, nor dare charge any thing upon this Lyturgie, which we shall not prove; nor desire the outing of it without good and sound reasons for our desire; and therefore we humbly and heartily desire your Honours to take into your consideration these five Reasons following:

The first is from the *Name*, wherein the Champions of the Service-booke agree with the Papists, calling it the *Masse*.

The second is from the *Ground* of it.

The third is from the *Matter* of it.

The fourth is from the *Manner* of it.

The fifth is from the *Effects* of it, to which we will adde some Motives.

CAP.

Chap. II.

Of the Name.

FOr the Firſt, the *Service-Book-men* and the Papiſts doe mutually interchange the Name of *Lyturgie* and *Maſſe*: the latter call their Maſſe by the name of Lyturgie, the Jeſuite *Sanctes* profeſſeth, *that the moſt convenient Name that can be given to the Maſſe is that of Lyturgie or Service*, not but that the word Lyturgie is of good uſe, for λειτουργεῖν ſignifieth to officiate in ſacred Worſhip, witneſſe *Acts* 13. 1. Λειτουργούντων αὐτῶν τῷ κυρίῳ, *as they were miniſtring to the Lord.* Where the Rhemiſts vaunt of a coyned liberty, to tranſlate the word, *ſaying Maſſe.* Which were to croſſe the truth, and all the learned upon the place, as *Oecumenius*, *Theophylact*, and *Chryſoſtome*, yea and their owne Expoſitors, as *Cajetan* and others: the Apoſtle rendereth it by another word of the ſame valew, ἱερουργεῖν: but howſoever they ſcrape kindneſſe to a word of uſe, till they abuſed it, yet who knoweth not, that knoweth any thing, that their *Lyturgie* is the very *Lethargie of Worſhip*; and what difference betweene our Lyturgie and theirs? truely nothing but a paire of ſheeres, and putting ours in a *Coat of another tongue*, as ſhall afterwards abundantly appeare, onely ours hath not all that theirs hath; but ours hath nothing to a word, but out of theirs; and thence

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Lyturg. P. 8.

Rom. 15. 16.

thence it is, that our *Lyturgian Patrons* do meet the Jeſuite mid-way, by owning the name of *Maſſe* to our *Service-booke*, witneſſe *Poclington*, who calls the ſecond ſervice, juſt the ſame with the Maſſe; ſo *Cozens*, witneſſe Maſter *Smarts* Sermon, and not onely ſo, in relation to the ſecond ſervice, but even in regard of the whole bulke, as *Poclington* in the end of his *Altare &c.* and *Mountagu*. In name you ſee then, there is an unanimous agreement, & ὀνόματα σημεῖα τῶν πραγμάτων, names are the very Images of things; And for their agreement in *Matter* and *Manner*, in all things of importance, we ſhall make it as evident as the former; in the meane time, what reaſon is there, that wee ſhould grone ſtill under the burthen of a Lyturgie borne in upon us, under the *Name* and *Nature* of the *Maſſe*, which is nothing but a *maſſe* of *Idolatrie*, and an *Idol* of *Abominations*? the name is a name of blaſphemy out of the *Divels Cabala*, as we take it; for what language it is, or what it ſignifieth, for any thing wee know, was never yet knowne; the *Hebrewes* call their *Tribute* by the name *Miſſa*, witneſſe that place in *Exodus*, laying out the oppreſſion of the Iſraelites by *Pharaoh* and his *Princes*, or *Officers*, who are called *officers of the tribute* ſet over Gods people: the word *tribute* in the firſt language is, *Miſſa*, of the word *Meſſas*, as the learned obſerve, which ſignifieth to *melt*: both the name, and *Etymologie*, ſute very well with the Popiſh *Maſſe*; for it *hath melted away true Religion and ſpirituall devotion*, and as it inſlaveth the ſoules of people, by leaving them naked (as *Salomon* ſaith) of the preaching of the Word, for ſo the word ſignifieth, ſo it is made

Sunday no Sabbath.

Antid. p. 10.

Exod. 1 11.

Prov. 29. 18.

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an engine to ſcrue out the bowels of their eſtates, waſting and melting mens ſubſtance, as the ſnow'a-gainſt the Sun, beſides the univerſall experience of the extortion of the Maſſe, where ever it beareth ſway; wee may inſtance it too fully in this Iſland, where infinite maſſes of money have beene melted away within theſe few yeeres, without any profit to the King or Subject, but to the great prejudice of both, for the *exhauſting of the Subject is the emptineſſe of the King*. *Tiberius* could ſay, *Adulterinum eſt aurum quod cum ſubditorum lachrymis exprimitur*, it is a baſe kinde of gold that is ſqueezed out with the teares of the ſubject; but who hath caſt the State in this conſumption of money? Who hath made the hearts to ake, and the ſoules to groane of honeſt houſholders, when they have beene forced it may be to part with more than they had? Who in time of peace, and under good Lawes, have cauſed mens houſes and fields forcibly to be entered, their goods to be carried away? Who have cauſed the Kings Liege people, and that for obeying the laws of God and man, to be carried to ſtifling priſons, contrary to the lawes of the Land, and priviledge of the Subject? Who have cauſed ſome to be tormented and tortured with unparallel'd crueltie, both for kinde and continuance? Laſtly, who have beene the *incendiaries* or *firebrands* to melt away (if they could) the *Kings love to his ſubjects, and the ſubiects true loyalty to the King*? who (we ſay) but theſe *Lyturgian-Lords, and their Jeſuited confederates*, together with their popiſh and helliſhly prophane *Prieſts*, *Officers* and *appendices*; to prove theſe or any of them, were to ſhew a man the Sunne:

and many ſheets could not hold the particulars. But to the purpoſe in hand, the *Service* or *Maſſe-booke* (as they call it) is the maine engine, it is the *Saddle*, and we (to ſpeake a homely truth) are the *Aſſes* (for Engliſhmen are called by the Ieſuits, the *Popes aſſes*:) the *Hierarchie* and their *adherents* are our *riders*; the ſaddle hath ſo pinched and galled our backs, that wee know not how to take on the burthen of the Lord Ieſus, though it be very light; our riders have with ſpurre and rod of their *Radamanthean* Courts and temporall uſurpations ſo jaded us (with leave be it ſpoken) that they have almoſt rid the ſpirit of zeale, and courage out of us, and had they but got the ſaddle with ſome more new girts and trappings upon the Scots, as they intended, they had gone neere to have rid *Religion* and *politie* to death: but as the Scots have proved like *Dan, Lyons for prow ſſe, and ſerpents for providence* in *overturning* both the ſaddle and rider; up in the name of the Lord, and doe the like: what ſhould we do with the *Maſſe*, ſome of whoſe friends not ſo well acquainted with the nature of it, would ſtorme, if wee ſhould call a ſpade a ſpade, but they muſt believe their Book-mens teſtimonies publiſhed under the favour of their *little great land-lord of the ſoyle* (who knowes beſt how it ſhould be called, one of whoſe *Bandileirs* tells us in great heat, *none but ſchiſmatiques*, will *deny the harmony of miſſification*, away with it then; to finiſh this point, I will enforce the concluſion with this argument, *we are not to name an Idol* but with deteſtation, much leſſe are we to offer it as a worſhip of God.

Gen. 49. 17.

Deut. 33. 22.

Pocklington. Sunday no Sabbath.

But *the Service* or *Maſſe-booke is an Idol, Ergo*, we

wee are not to mention it but with deteſtation, much leſſe to offer it to God as a worſhip.

The Spirit is aboundant; in the proofe of the former propoſition, *Exod.*23. 13. *Hoſ.*13.2. & 2.17. *Pſal.*16. 4. all remarkeable places, teaching us to be wary, with what worſhip we joyne with; but in the firſt of theſe places there is a *triplication* of the charge in divers termes, yet all beating upon the ſame thing, to make us to looke to it: In the later propoſition there are two things, one implied, namely, that the *Service-booke is the Maſſe-booke*: for proofe whereof *Habemus confitentes*, wee have their owne avouchment; and if they ſhould deny it, wee ſhall in the point following prove it, whereunto now we come.

CHAP. III.

Of the Originall.

THe ſecond thing conſiderable for the matter in hand is, whence the *Lyturgie hath his riſe* or *Originall*, namely, from the *Maſſe-booke*, that whoſe originall and riſe is naught, muſt be naught in it ſelfe: Can there come cleane water out of a corrupt fountaine? note that the Lyturgie is wholly from the Maſſe-booke and other popiſh pieces, as it ſhall be fully cleared: Firſt, by comparing of the Bookes: Secondly, from that mutu-

all liking that our *Lyturgie-masters* and the *Masse-booke-men* have one of anothers peace. And thirdly, from the evidence given from the King and Counsell of England. *Sect.* Now, to the first, every piece and parcell of the Lyturgie, word for word, is out of these pieces, namely, the *Breviary*, out of which the *Common-prayers* are taken; the *Rituall or booke of Rites*, out of which the *administration of the Sacraments*, *Buriall*, *Matrimony*, *Visitation of the sicke are* taken, the *Masse-booke*, out of which the *Consecration* of the *Lords Supper*, *Collects*, *Epistles* and *Gospels* are taken: as for the Booke of *Ordination* of *Archbishops*, *Bishops* and *Ministers*, that is out of the *Roman Pontificiall*; we might further prosecute the proofe hereof, from the division of the Masse into parts, *essentiall* and *integrall*, with the enumeration of the said parts, as the ten or eleven parts of the preparation to the *Introit*, as *Pater noster*, the first *Collect*, which *Bellarmine* calls the Masse, because they are the best part of the Masse, the *Introit*, for which see Doctor *Lauds* * pleading in his Starchamber speech, the *Kyrie Eleyson*, or, *Lord have mercy upon us, &c.* the *Gloria Patri*, the *Misereatur*, the *Confession*, the *Absolution*, the *Angelickhymne gloria in Excelsis*, word for word in the Scottish Lyturgie, the *Salutation, the Lord be with you*; Lastly, the posterior Collects, all patches of Popes devisings, which the brevity which we study, will not suffer us to instance. Be pleased to see *Merney de Missa*. If any object that in our *Introit*, the *Ave Maria* is wanting; we answer, (as hath beene said) that though every thing in the *Masse-booke* be not in our *Lyturgie*, yet all that is in our Lyturgie,

Lib. 2. de Missa. c. 16.

* p. 44.

Cap. 3. p. 107.

Lyturgie, is word for word in the *Masse-booke*. Again, though *Ave Maria* be not actually in it, yet if purpose had holden, it was in more than a faire possibility, to have beene the head *Corner-stone* of the Lyturgie, witnesse *Staffords* invective defence thereof, printed at *London* not disallowed nor retracted in any point, by *Heylin*, or *Dow Canturburies surveyors* of the piece; further, that which hath beene said of the pieces of the *Introit*, may also be said of our *Creeds*, *Epistles* and *Gospels Offertorie*, and other things, whether more or lesse principall, in regard of our calling them from the Masse-booke. Secondly, the second ground or reason *Sect.* is from that *love* and *liking* that the lovers of the Lyturgie beare to the Masse, as also from that mutuall contentment, or complacency that Masse-mongers take in the Service-booke, we have shewed already, how they agree in *name*, and now wee are to give evidence of their mutuall liking of the *Matter*; there be abundance of instances for the *p. ult.* Papists approving of our Lyturgie, witnesse *Mortons Appeale*, *Pope Pius* the fourth, and *Gregorie* the *Explicat. Illust. quæst.* thirteenth, offered to Queen *Elizabeth* to confirme the English Lyturgie; witnesse Doctor *Abbot*, *then* *4 p. 112.* *Prelat of Canturburie* and Master *Cambden* in the *p. 46.* life of Queen *Elizabeth*: to these I adjoyne Doctor *Boyes*, who was a *bitter expositor of the English Lyturgie*, as *Heigaby the* Doctors of *Dowayes* appointment *Cap. 22.* was of the Masse, after hee hath whetted his teeth upon the *Schismatiques*, in his Epistle to *Bancroft* he produceth the letter of Pope *Pius*, for the approbation of the *Service-booke*, and notes also, the testimony of approbation from *Bristow* in his mo- *Motive 34.*

rives. Queene *Elizabeth* being interdicted by the *Popes Bull*; *Secretary Walsingham* wrought so, that he procured two *Intelligencers* to be sent from the *Pope*, as it were, in secret into *England*, to whom the secretary appointed a state *Intelligencer* to be their guide, who shewed them *London* and *Canterburie service* in all the pompe of it; which the *popish Intelligencers* viewing and considering well, with much admiration they wondered, that their Lord the *Pope* was so ill advised, or at least ill informed, as to interdict a Prince, *whose service* and *ceremonies*, so symbolized with his owne; and therefore returning to *Rome*, they possest the *Pope* that they saw no *service*, *ceremonies* or *orders* in *England*, but they might very well serve in *Rome*, whereupon the *Bull* was recalled; to this also Doctor *Carriar* [b] a dangerous seducing Iesuite, gives ample evidence; the Common-prayer-book (saith he) and the Catechisme contained in it, hold no point of Doctrine expressely contrary to antiquity, that is, as hee explaineth himselfe, the *Romish-service*, *&c.* and thereupon hee comforteth himselfe with hope of prevailing, and of the like mind were *Harding* and *Bristow* (as hath beene said;) one more and we have done: not long agoe a Iesuite meeting a woman in *Pauls*, in whose house he had lodged, she not knowing then that he was a Iesuite, the worke-men of *Pauls* being hot at service, hee ask'd her, *how she liked that worke*; *shee retorting the question, asked* him *how he liked it*, hee replied, *exceeding well*, neither had hee any exception to it, but *that it was done by their priests*. We have insisted the longer in this point; first that men may see,

[b] Confid. p. 45. Sect. 8. 9.

ſee, that this plaine and evident approvement of our *Lyturgie* by *Papiſts*, is not from one ſingular or more indifferent *Papiſt*, but from an *unanimous* conſent of the *greateſt*, *zealouſeſt* and *learnedſt* among them. Further, this ſymbolization of Papiſts and Prelat-men in the name and nature of Maſſe and Lyturgie, diſcovers how they conſpire againſt the Truth, and thoſe who deſire to worſhip God in *Spirit* and *Truth*: it is a true maxime, *Quæ conveniunt in aliquo tertio, conveniunt inter ſe, & diſſentiunt à contrario*, *They who agree in a third, agree betweene themſelves, and diſſent from the contrary*; If the Papiſts then ſort with the Service-booke-men, in the liking of the Lyturgie, and the Service-booke-men with the Papiſts in the liking of the Maſſe, and ſo agree betwixt themſelves, they muſt both by conſequent diſſent from the true worſhip of God, which is contrary to it. Laſtly, the Papiſts liking of the Service-booke, makes it plainly appeare, how little God likes it; for if it were pleaſing to God, it would never pleaſe the Papiſts: as the Iſraelites true and ſincere worſhipping of God was an *abomination*, to the *Egyptians*, *ſhall we ſacrifice* (ſaith *Moſes*) *the abominations of the Egyptians before their eyes, and will they not ſtone us?* Even ſo, if this were the true worſhip of God, the Papiſts and the Prelaticall crue, would never indure it, but would ſtone, teare in pieces, impriſon, burne, baniſh, and kill with all manner of cruelty as they doe, and have done, thoſe that love and worſhip God according to his Will: and as every Shepheard was an *abomination* to the *Egyptians*, ſo there was no being for ſuch Shepheards, as would not lead out, and lay downe

Exod 8. 26

their

their ſheepe by that muddie *Nilus*, or, *Egyptian waters*, yea and not onely ſo, but they muſt beare falſe witneſſe in proclaiming it under their hand by ſubſcription, that this ſtincking puddle is the River of God; when indeed it is the *Euphrates* of *Babylon* by which the ſoule of many grieved Miniſters hath ſit downe with teares, being forced to hang his harpe upon the *Babyloniſh willowes*, but if his ſoule loathed the practice, much more the approbation, then all the ſoules of the Maſſe-book-men would loath ſuch an one, and with open mouth, would dart out againſt him the *poyſon* of *Aſpes*, all manner of rotten *calumnies*, of *ſedition*, *tumult*, *ſchiſme*, *faction*, and the like, not vouchſafing him and his, native ayre to breath in, much leſſe a calling to maintaine him and his: neither is this all, but when theſe Miniſters and others to flie the hatred of *Eſau* & his brood, had caſt themſelves upon the ends of the earth, to injoy with much affliction the purity of the ordinances; yet *Eſau* his hatred ſlaked not, like a boyling furnace, till he caſt the Rev. 12. 15. ſkum of his cruelty after them, doing them all the miſchiefe hee could in word and in deed: the ſerpent caſt not onely the flood of waters out of his mouth, that way after the woman; but alſo purſued others in other parts, who endeavoured to ſacrifice that which God called for; for prooſe whereof take Doctor *Laud* his owne words, *This hand* (ſaith he) *ſhall reach them*; and threatning a Scottiſh-man for refuſing to take the oath againſt his Countrey, he laid his hand on his breaſt, and vowed and proteſted, as he lived, hee would make the hearts of all the Scots to ake, and what had the

Scots

Scots done to him? nothing, but maintained that worſhip, that was an abomination to him and his. One inſtance more, very pat to the purpoſe, God having appeared to *Abraham* (as often hee did) *Abraham* in thankfulneſſe buildeth an Altar, but immediately after he is ſaid to remove to a *Mountaine, eaſtward of Bethel*; but what was the cauſe he ſtaid not by it? the learned tell us, that it was dangerous ſo to doe; for the erecting of the *Altar of God*, was ſo offenſive to the *Idolatrous Inhabitants*, that it was a wonder, that he was not ſtoned of them: where obſerve now by the way, that if the Altars now erected, were of God, they would be an *abomination* to the *Prelates* and their *faction*; and dangerous for God his people to ſtay by them: but as they are Altars of *Baal*, erected and maintained by *Baalites* and *Baalamites*, ſo they and all their *ceremoniall accoutrements*, and the *Service-booke* it ſelfe, are an *abomination*, witneſſe that place of Exodus already quoted, *The abominations of the Egyptians ſhall wee ſacrifice to Jehovah our God*, ſaith *Moſes* to *Pharaoh*, *it is not meet ſo to doe*.

Gen. 12. 8.

Calvin.

Exod. 8. 26.

The laſt ground or evidence of this particular, is from the undeniable teſtimony of *King* and *State*, namely, King *Edward* the ſixth, and the *Counſels* letter, to the *Papiſts of Cornwall and Devonſhire* making oft *Commotions* & *Inſurrections* againſt the King and State, amongſt many they give this ſatisfaction for the Service-booke, that it was the very ſame, *word for word* with the Maſſe-booke; the difference onely was, that it was in the Engliſh-tongue, the extract of the letter recorded in the Acts and Monuments, are theſe; *as for the Service*

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in the English-tongue, it perchance seemes to you a new
service, and yet indeed it is no other but the old, the selfe-
Vol. 2. p. 667 *same* words in English that were in Latine, a few things taken out. If the service of the Church, was good in Latine, it remaineth good in English; for nothing is altered: but to speake with knowledge, that which was spoken with ignorance, wee have the whole letter in print at large for your service, wee thought fit for brevitie, onely to transcribe so much as made for clearing of the point; the summe of that which hath beene said by way of open discourse, wee draw up in this Argument.

That which is word for word out of the popish Masse-book, is not to be offered to God, as worship, but to be abolished as an abomination to him.

But the Lyturgie in controversie, is word for word out of the Masse-booke, as hath been proved abundantly.

Therefore it is not to be offered, as a worship to God, but to be abolished as an abomination to him.

Cap. 8. 26. As the later proposition of the argument is proved to the full, so the former is as clearely by the parallelling place of *Exodus* twice quoted, to which we will adde for abundance, these places following, *Deut.* 7. 25. & 12. 31. 2 *King.* 23. 13. *Esra* 9. 1. *Esa.* 44. 19. in all which places, the Lord commands all *Idols* and *Idolatrous service*, to be utterly *detested and abandoned*, and still the ground and reason is given, that they are *abominations to the Lord*, for so the word is in the number of multitudes; to speake impartially, we see no colour of way to evade this proposition, but by undertaking the defence of the Masse-booke; for as *Mountagu* and others produced

duced that their *ſervice* is the ſame in moſt things with the Church of *Rome*, the differences are not great; nor ſhould they make any ſeparation, then a neceſſitie is laid upon the Prelates and the reſt, either to defend the Maſſe, ſo farre to be the true worſhip of God, againſt the truth, and all Orthodox writers, or elſe, to give up the Service-booke to fall with the Originall; and though the Treatiſe will not give us leave, to limb out the *Maſſe* in every piece, patcht up by divers Popes, having given a ſpecification of ſome parts of it, moſt concerning our Lyturgie, yet will it not be amiſſe to lay down from the learned, the firſt entrance of it into England, and then to take off briefely, the ſilly defence that the Papiſts ſeem to make for it. To the former *Auguſtine* the *Monke* ſent from *Gregory*, called the great for what wee know not, except for his *grand deviſes of wil-worſhip*, his man *Auſtin* finding not all things for his tooth in *France*, puts over into *England*, and their finding an ignorant King, and a ſuperſtitious Queene, there like the envious man, he ſowes his corrupt ſeed of all Popiſh trumpery, as *Maſſes*, *Letanies*, *Proceſſions*, *Copes*, *Veſtments*, *Altars*, *Candleſticks*, *Holy waters*, *Conſecrations*, *&c.* having like a ſerpent deceived the people (and as the Apoſtle ſaith) *corrupted their mindes, from that ſimplicity that was in Chriſt*, ſore againſt the mindes of the godly, and learned Preachers of the times; yet, to make them (as *Beda* witneſſeth) adde this condition, which he never meant to keep, that no *man ſhould be forced, or conſtrained thereunto*, but having played the *wyly Fox* in his entry, to finiſh the worke he had begun, he tooke on the *Lyons skinne*,

Recuſancie, p. 1.

2 Cor. 11. 3.

Lib. 1.

and being opposed by one *Dinoth* a great Divine, who withstood him to his face in a publike Synod, *avouching*, that he ought not to change the *antient forme of Religion*, neither would he acknowledge him for Archb. but the bloody Prelat, to be revenged on him, incensed *Etheldred*, King of *Northumberland* against him, who murthered the *servant* and *Minister* of God, and twelve hundred of Monks with him: afterward, about the yeere 637. Pope *John* the fourth, sends over *Malitus*, *Honorius*, *Justus* his Bandogs one after another to hold out and confirme the continuance of this *dismall alteration*, as they might easily doe once having got footing, for *Pompous superstition* sutes too well with corrupt nature: then came in keeping of *Easter after the Romish* manner, *Ministers called Priests*, *chanting and playing upon organs*, with all which, godly *Beda* his soule was grieved, who vented his griefe in this sad complaint; *heretofore, insteed of these things the principall service of God consisted in preaching and hearing of God his word.*

Lib. 18 *c.* 14. *de gest. Ang.*

Morney of the Masse. Lib. 1. *c.* 8.

Here we may observe for matter of humiliation how easily superstition findes entrance into *England*, and how hardly it is rooted out; that former *Maledict* Monke *Benedict* (as they call him) found so little entertainment in *France*, that hee made little stay there, onely stomacking that the *worship* was not after the *Romish order*, he certified his Master by a grievous complaint, who being more moderate than the Monke, bid him take that which was good in every Church, but *England* found that that would not serve him, of whose Masse and mischiefe it could never yet be ridde. It is also worthy

worthy your obſerving how he laid the *foundation* of the *Maſſe*, and *eſtabliſhed* it in *blood*, yea, that See of *Canturburie in him and his ſucceſſors*, hath bin a *See of blood*, yea, it is too well knowne, that that curſed *Maſſe*, whether *Latine* or *Engliſh*, hath *lived in blood*, and *bathed in the blood of bodies, ſoules*, and *ſtates*, as ſhall be more particularly manifeſted hereafter.

Now for any thing that can be ſaid in defence of this Idol, the *Maſſe-booke*, it is not worth the citing, and hath beene more than abundantly refuted; yet one touch for a taſte, and that upon *Prayers*, becauſe it is the ſubject of our diſcourſe, we will ſhew you one place out of the old *Teſtament*, and another out of the new, ſuch as they make choyce of to defend their *Maſſe* or *Lyturgie* (as they call it:) the place of the old *Teſtament* is in *Geneſ. Cap. 4. verſ. 26.* the words are theſe, *Then men began to call upon the name of the Lord:* as there be diverſity of thoughts upon the meaning of the words, ſo *Perierius* a popiſh Frier, will have this the meaning; that then they *found out ſome ſet forme or order of Prayer*, to gaine footing forſooth to the Popiſh Lyturgie; but ſay it were ſo, what would it make for them? The Doctors of *Doway* are of the ſame opinion, and fuller alſo in their words, it is meant (ſay they) of *publique Prayer*, with obſerving ſome rites and ſet forme in a particular place, dedicated to divine ſervice. Grant that that were the meaning, as indeed it is not, yet what would this make for them? Would the *faithfull prayers* of the godly *Patriarchs* confirme, or would they not rather confute the *abominable prayers* of the *Popiſh Maſſe*? the word *Invocat* in the firſt language, ſignifieth alſo to *pro-*

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phane, though not ſo in this place; for it ſuteth not with the ſenſe, but if this were the ſenſe, then the Papiſts might well take a hint to parallel their unhallowed *Maſſe*, which is nothing, but an high *prophanation* of the *Name of God.*

The other place which I touch upon, and which they doe egregiouſly abuſe (as they do many more) is from the new *Teſtament*, 1 *Tim.* 2. *verſ.* 1. *I exhort therefore, that firſt of all ſupplications, prayers, interceſſions, and thankſgivings be made for all men*, out of which words of the Apoſtle, the *Rhemiſts* make this deduction, *that the prayers and petitions of the Maſſe are deduced out of the Apoſtle his words*, producing, or rather traducing, the *Fathers* making them ſpeake that for the *Maſſe*, which they never meant, the tranſcription of all the paſſages would be too tedious, but let Maſter *Cartwrights* anſwer ſuffice: Firſt by way of *Conceſſion, grant the Maſſe-booke to have the ſame prayers in it that the Apoſtle commands, will it therefore follow* (ſaith he) *that their prayers is the true ſervice of God*, no more than the uſing, or rather abuſing of the words of Juſtification, *This is my body*, makes for the juſtifying of *Tranſubſtantiation Inchanters* and *Charmers* uſe many holy words in their *charmes*, as they doe with a piece of the firſt *Chapter* of Saint *Johns* Goſpel, but it aggravateth their ſinne. This plea from good words, is, or hath beene too frequent in the mouthes of ſome profeſſors, whom we deſire to ſatisfie with this anſwer. Againe, if their whole *Lyturgie* or *Service* be here as they ſay, where are their *Mattyns*, *Even ſong*, *Complin*, *Proceſſion*, *Dirgie*, *&c.* As for the name *Maſſe* uſed by the *Fathers*, we are to underſtand as

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Mourney and others well observe; that as the Church finding ease, and growing in wealth, under and after *Constantines* time, fell to grow a little *gawdie*, to please the *Gentiles*, and also to allure both the *Jewes* and *Gentiles*, the Christians were content to heare, and speake, *antiquated names*, as *Altars*, *Sacrifices*, *Priests*, and so fell in the word *Missa*, but it is as cleare on the other side, that never one of the *Fathers* alledged, nor *Orthodox Counsells* did use any of these words in their sense; and this may suffice for the popish *Masse*: They also abuse that place of the *Acts* 13. 2. translating it, *as they were saying Masse*; but the foolery of it, as hath been said, answereth it selfe. The Masse then being such a piece, as it was *Englands* great unhappinesse to lye so many yeeres under the burthen of such an abomination: so when the light of the Gospel sprung up, to fetch us out of darknesse, and from the shadow of death, it was great incogitancy (to speak the least) in our *Reformers*, in K. *Edwards* daies, to take a *Monk* from among the *Canaanites*, *and putting a coat of English cloth upon it, to represent it being an uncleane beast, as a service to the Lord*: it is no better truely, than the *excommunicate thing*. What had we to do with the river of *Nilus*? how could we looke to picke gold out of the Popes dunghill, where there is nothing but myre & dirt? It is true, tha Heathenish *Rome sent the sonnes of their Senators to the Etrurians to have their instructions for ordering of their Religion*; but why should wee, when God had brought us out of *Babel* or *Antichristian Rome*, turne immediately in againe to take a paterne out of it, for the service of our God; this is an expresse

First booke of the [illegible] c. 4.

Iosh. 7.

Valermax, lib. 1. tit. de Relig.

[illegible]warting

phane, though not ſo in this place; for it ſuteth not with the ſenſe, but if this were the ſenſe, then the Papiſts might well take a hint to parallel their unhallowed *Maſſe*, which is nothing, but an high *prophanation* of the *Name of God.*

The other place which I touch upon, and which they doe egregiouſly abuſe (as they do many more) is from the new *Teſtament*, 1 *Tim.* 2. *verſ.* 1. *I exhort therefore, that firſt of all ſupplications, prayers, interceſſions, and thankſgivings be made for all men*, out of which words of the Apoſtle, the *Rhemiſts* make this deduction, *that the prayers and petitions of the Maſſe are deduced out of the Apoſtle his words*, producing, or rather traducing, the *Fathers* making them ſpeake that for the *Maſſe*, which they never meant, the tranſcription of all the paſſages would be too tedious, but let Maſter *Cartwrights* anſwer ſuffice: Firſt by way of *Conceſſion, grant the Maſſe-booke to have the ſame prayers in it that the Apoſtle commands, will it therefore follow* (ſaith he) *that their prayers is the true ſervice of God*, no more than the uſing, or rather abuſing of the words of Juſtification, *This is my body*, makes for the juſtifying of *Tranſubſtantiation Inchanters* and *Charmers* uſe many holy words in their *charmes*, as they doe with a piece of the firſt *Chapter* of Saint *Johns* Goſpel, but it aggravateth their ſinne. This plea from good words, is, or hath beene too frequent in the mouthes of ſome profeſſors, whom we deſire to ſatisfie with this anſwer. Againe, if their whole *Lyturgie* or *Service* be here as they ſay, where are their *Matyns, Even ſong, Complin, Proceſſion, Dirgie, &c.* As for the name *Maſſe* uſed by the *Fathers*, we are to underſtand as

Mourney

Mourney and others well obſerve; that as the Church finding eaſe, and growing in wealth, under and after *Conſtantines* time, fell to grow a little *gawdie*, to pleaſe the *Gentiles*, and alſo to allure both the *Jewes* and *Gentiles*, the Chriſtians were content to heare, and ſpeake, *antiquated names*, as *Altars*, *ſacrifices*, *Prieſts*, and ſo tell in the word *Miſſa*, but it is as cleare on the other ſide, that never one of the *Fathers* alledged, nor *Orthodox Counſells* did uſe any of theſe words in their ſenſe; and this may ſuffice for the popiſh *Maſſe*: They alſo abuſe that place of the *Acts* 13. 2. tranſlating it, *as they were ſaying Maſſe*; but the foolery of it, as hath been ſaid, anſwereth it ſelfe. The Maſſe then being ſuch a piece, as it was *Englands* great unhappineſſe to lye ſo many yeeres under the burthen of ſuch an abomination: ſo when the light of the Goſpel ſprung up, to fetch us out of darkneſſe, and from the ſhadow of death, it was great incogitancy (to ſpeak the leaſt) in our *Reformers*, in K. *Edwards* daies, to take a *Monk* from among the *Canaanites*, *and putting a coat of Engliſh cloth upon it, to repreſent it being an uncleane beaſt, as a ſervice to the Lord*: it is no better truely, than the *excommunicate thing*. What had we to do with the river of *Nilus*? how could we looke to picke gold out of the Popes dunghill, where there is nothing but myre & dirt? It is true, tha Heatheniſh *Rome ſent the ſonnes of their Senators to the Etrurians to have their inſtructions for ordering of their Religion*; but why ſhould wee, when God had brought us out of *Babel* or *Antichriſtian Rome*, turne immediately in againe to take a paterne out of it, for the ſervice of our God; this is an expreſſe

First booke of the 4.

Ioſh. 7.

Valerius Max. lib. 1. *tit. de Relig.*

thwarting

thwarting of the Booke of God, whose *Omniscience* should onely appoint in his owne worship, witnesse that order and appointment given from him by *Moses* to the *Israelites*: first hee layeth it downe affirmatively, *Observe and heare all these words that I* Deut. 12. 28. *command thee*; and hee inforceth it with a strong reason, *it shall goe well with thee and thine, when thou doest what is good and right in the eyes of Jehovah thy God:* but now, lest they should patch up his service with some *Heathenish trickes*, hee strictly inhibites them, so much as to enquire after their Gods, saying thus; *How did these Nations serve their Gods,* Deut. 30. 31. *even so will I doe likewise*; where the *Hebrewes* observe, two things are observable: First, *Idolatrous service* is not to be inquired after, because that occasioneth a turning in to it; and secondly, all *imitation* of such service is forbidden; *Cyprians* complaint cited by the answers to the *Humble Remonstrance*, sutes well to this purpose, *Ad hoc malorū devoluta est Ecclesia Dei et spōsa Christi, &c.* The Church of God and Spouse of Christ falls unhappily into this evill exigent, *Ut lux de tenebris mutuetur, & id faciunt Christiani quod Antichristi faciunt. That light* Ep. 74. *should borrow from darkenesse, and Christians should doe that in Gods service, especially, which the vassals of Antichrist doe.* From this discovery, also the Service-booke is unbottomed; of that maine plea from p. 13. *antiquitie*, which Doctor *Hall* in his humble Remonstrance makes his sheet Anchor; but *Smectymnuus* in his answer, puts him to it, that for want of ground it is come home: but to follow this a little further, and to wave the antiquitie of a set Lyturgie, an instance whereof, for divers hundred yeeres, the

the Doctor, nor any of their *Book-men*, cannot produce, we desire to know what antiquity they or any other can alledge for this Lyturgie, surely he can goe no higher than the *Masse-booke*; and when it hath gone as high, or higher than it can, sometime abusing Scripture, and sometime butting upon the coyned and counterfeit Lyturgies, fathered falsly upon the *Apostles* and *Disciples of Christ*, yea, and also upon the *Fathers*, as *Peter*, *James*, *Matthew*, *Andrew*, *Denis*, *Clement*, *Basil*, *Chrysostome*, and others, the falshood whereof *Morney* discovers at large; yet for all this, saith the same noble defender of the truth; the *Popish Masse is no part, nor ever was of the divine Service of God*, and therefore the *English Lyturgie* out of it, and not able to ascend higher than it, can be no *divine Service*, as they call it, (and that *inclusively*, by *Catexochen*, or *excellency*) it can be no *divine Service*, but is indeed a *devised service*; but suppose it, or the *unbloody sacrifice of the Masse* should looke as high as *Cains unbloody sacrifice*, yet if there want truth, they would prove no better than antient errors.

First booke of the *Masse*. c. 4. & 3.

Last of all, to shut up the point, the discovery whereof casts the Doctor upon a very foule shift, namely, *the denying of the Lyturgie to have its rise, or to be selected out of the Romane models*; wherein wee beseech your Honours, to cause him to deale, *Obsignatis tabulis*, by comparing the bookes together, and besides all the evidences alledged, if it appeare not, and that to the eye, to be what wee have said to be the truth; wee will desist inquish our suit, but if it be so, as we averre, wee desire no more of the Doctor, and all the admirers of the Lyturgie,

Sect.

that they would deale *Candidly* with the truth with your Honours and with us, a whole Body of Petitioners; who in conſcience doe profeſſe we deſire to doe nothing againſt the truth, but for the truth, and as it becommeth not thoſe that defend the truth *ficti is contendere verbis*, to skirmiſh with deviſed, or velitory palliations, as the Poet hath it even ſo, ἀληθείᾳ γ' ἀνδρὸς τἀληθῆ λεγεῖν, there is nothing becommeth *candid ingenuitie* better than truth. To defend evill cunningly is no good commendation; it was no grace to the *Orator*, of whom it was ſaid *Candida de nigris, & de candentibus atra*, That he could with il abuſed eloquence, *make black white, and white blacke*, and yet, when ſuch men have done all they can, they finde that true of the *Civillian*; *Mala cauſa pluribus egit mediis, the malady of an ill cauſe ſtands ever need of more medicines than hee that undertakes the cure can afford:* for a cloſer of the point in love to the truth, wee deſire all men that have any wit, to take notice of theſe two things: the former, a man had better be tongue-tyed than appeare in an ill cauſe; the later, when they have done all they can, it will fall out with them as it did with the Scribes and Phariſees, envying that the people ſhould follow Chriſt, *Perceive you not* (ſay they) *one to another, how yee prevaile nothing; the world is gone after him.* Juſt ſo in this caſe of the worſhip of Chriſt, as it is partly begun, and ſhall be more fully accompliſhed, when they have done all that they can, all is but loſt labour, they ſhall not prevaile, the world ſhall goe after Chriſt.

Joh. 12 19.

CHAP.

CHAP. IIII.

Of the Matter.

NOw we come to the third particular, namely, the *Subject matter of the Lyturgie*, the grain is like the *ground* it growes upon, the fruit muſt be like the tree; it is not poſſible that any wholſome ſap of life ſhould come out of a noyſome and poyſonous root. To give a deliniation of the matter in generall, wee can uſe no better expreſſion than that of *Calvin* in his pithy letter to the *Church of Franckford*, much troubled with this *Service-booke*, where he calls it the *reliques or the leavings of popiſh dregs*; this may be made to appeare without contradiction, by ſcanning ſome particulars; for to go through them all would fill up a great volume; then to give a touch as briefly as we can, the *Matter is partly falſe*, partly *ridiculoſly frivolous*, yea, and ſome part of it is not without a tyncture of *blaſphemy*. To this effect, a *worthy* and *zealous Paſtor* to that people of *Franckford*, regrating ſore the troubles brought upon them by that *Service-booke*; after that he had told them that nothing muſt be thruſt upon any Congregation, without the warrant of the Word, and for as much as that in the *Engliſh booke* there were things both *ſuperſtitious*, *impure*, and *unperfect*, which he offered to prove before all

Troubles of *Franckeford*. p. 36.

P. 38. ib. men, he would not consent that of that Church it should be received.

Sect. To come then to the first particular of the charge; concerning the *falshood* of the *Matter*, which wee will first discover in the generalls, and then come to some particulars: For the generalls we lay downe these three instances, in *false* or *corrupt translations of the word*; *additions to the word*; *and substractions*; all which the Service-booke not onely allowes, but injoynes subscription to them, being so rendered in the old Latine Bible, which translation the Service-booke injoynes to be used, and no other; yea, to which the *Ministers* were to *subscribe*, it being the most *corrupt* piece of all the *Latine translation*, none of them being found; witnesse the current of the learned *Fathers* and others, yea, the very pleaders for the Booke and that Bible; *Si in latinis exemplaribus fides est adhibenda responderit quibus, &c. If wee must believe Latine translations, you must first tell us which of them*, saith *Jerome*? Which argues the latine one fathered upon him not to be his; but of all other latine translations he damneth this most, which we are forced to follow, as *Erasmus* testifieth of him; *Damnat superiorem translationem qua nos tamen maxime utimur*, he condemneth (saith he) that translation, meaning the *vulgar translation*, condemned also by the grand pillars of Popery, *Burgensis*, *Lyra*, *Jansenius* and others, yea, and by two Popes, *Sixtus* the fifth, and *Clement* the eighth. Lastly, we have the dict of the defendants themselves, D. *Spark*, *diebus illis*, complaining of the corruptions of the Service-booke, instanced in these two particulars: first,

Ad Damas. in preface ad 4. Evang.

for

for omiting much *Canonicall Scripture*, and putting *Apocripha* in the place of it: secondly, for appointing a *corrupt translation* to be read: to some particular instances wee come, and amongst many places we must give but a touch: we will begin with that palpable falshood, *Psal.* 105. 28. which the Booke hath thus, *They were not obedient to his Word*; but the Scripture saith, *they were not disobedient to his word*; what directer cotradiction can there be than this? the Scripture given by inspiration of the Spirit, admitteth no contradiction. *Dr. Spark* told the Archbishop of *Canturburie*, that it was apparent by the history of their dealing in *Egypt*; that to reade, *they were not obedient to his word*, were to charge *Moses* and *Aaron* with falshood. *Sect.*

Another place abused, *Luke* 10. 1. being their Gospel for that Euangelists day, *After these things the Lord appointed other seventy also, and sent them two and two before them*; but the common Booke reade seventy two, which, though it be not in matters of faith, as the defendants answer, yet it is a corrupting of the Scripture. May we teare a mans skinne from his flesh, because we cut not the sinewes, nor breake not the bones? In a word, this is the answer of the Papists upon the place which our Writers take off. *Sect.*

But now we will evidence in a place as matter of faith, as we take it, *Gal.* 4. 5. the Service-booke readeth, *that we through election might receive the adoption that belongeth to naturall sonnes*; where the Church Bible, according to the originall hath it thus: *that we might receive the adoption of the sonnes.* For, *naturall sonnes of God* we cannot be said to be, Epistle the Sunday after the Nativity. *Eph.* 2. 3.

Nam non naſcimur, ſed renaſcimur Chriſtiani, for wee are not borne Chriſtians, but borne againe, yea, *by nature we are the children of wrath*, is there not matter here of flat contradiction, and that in a high point of faith? We will trouble you but with one other place, and that upon matter of faith too; namely, *Luke* 1.28. and 48. the Text hath it, *Hayle freely beloved*, or *having found favour*; but the Service-booke will none of that; but reade it, *hayle full of grace*, juſt with the *Rhemiſts* and the defenders of it goe upon the ſame grounds that they do, croſſing the true ſignification of the words, all ſound and learned Expoſitors, ancient and moderne, as *Pagninus*, *Vatabalus*, *Chryſoſtome*, *Beza*, Doctor *Fulke*, Doctor *Whitakers*, and others, ſorting full with *Gregorie*, *Martin*, *Reynolds*, and the reſt, and gives incouragement to *Stafford* in his *female glory*, to tell the Puritanes railingly, that *till they be good Marians*, (in his ſenſe) they ſhall never be good *Chriſtians*. There are fifteene places more in the Service-booke of this cut, but theſe are enough, and too many to be ſo abuſed.

Sect.

Sect.

Now we come to a touch of *Additions*, as the book addes three whole verſes to the 14 *Pſalme*, where a great difference is to be thought on, betweene a *Paraphraſter* and a *Tranſlater*. The former may *amplifie*; but yet in *different letter* from the Text; but the *Tranſlater* may not adde, no not from other Texts of Scripture. The grand Papiſts, the juſtifiers of this, and other ſuch ſtuffe, dare not avouch theſe verſes to be in the *Hebrew* or *Greeke* copies, no not in the Greeke Bible, ſet forth at the command of *Sextus Quintus* 1587. for the juſtifying of the

the vulgar latine, as appeares by his owne copie, written by Cardinall *Carraffe* and another Cardinall, namely, *Cajetan* avoucheth, that *Paul* in the third to the *Romanes*, had taken them from divers places of Scripture; *Sed ignorante nescio quis adjunxit, hac Psalmo* 14. But some ignorant partie, I know not who, hath added them to the 14. *Psalme*: so there is a whole verse added to the 13. *Psalme*, and an addition added to 24. *Psalm*, corrupting the Text, and applying that to *Jacob*, which is spoken of *God*, and divers additions more, which we will not reckon. P. 154. Sect.

Now, a taste of *omissions* or *leaving out*, as all the titles of the *Psalmes*, being as other holy Scripture, given by holy inspiration, and very usefull, yea, and Master *Bucer* learnedly and divinely affirmeth, *are as so many keyes to unlocke and open the doore, that letteth in to the understanding of the Psalmes*; Hallelujah is left out of the 72. *Psalme*, the Booke omitteth *Praise yee the Lord*, seventeen times, and putteth in *Gloria patri*. Lastly, amongst divers other omissions, on which wee cannot insist; the comfortable *conclusion* of the *Lords Prayer* is left out. They have drown'd in this Booke 160. Chapters, according to their owne account, of Canonicall Scripture; amongst which are whole books, as the *Chronicles*, *Canticles*, and the most part of *Apocalyps* left out, in place whereof, the *Apocripha* is placed, and that (as they say) tending more to edifying, yea, and some Chapters also, wherein are *palpable untruths*, as *Ecclesiasticus* 49. *Judith* 9. *Tobit*. 5. the last two of these Bookes, being *fabulous*, a president of these foule abuses of Scripture, are found no where in the In his Preface to the *Psalme*.

the world, but in the *popiſh Maſſe-booke*. To this we may ſubjoyne that prophaning groſſe abuſe of *Epiſtles* and *Goſpels*, in which there are three *ſtrange* and *remarkable* accurrences, for which there is no ground or reaſon; but from the *Maſſe-booke*, and *Maſſe-mongers*: Firſt, what reaſon is there, that in the *Maſſe-booke*, and in our *Lyturgie*, the *Acts of the Apoſtles and Prophets*, yea, any booke of the old *Teſtament*, the bookes of *Geneſis*, excepted by them, ſhould be called *Epiſtles*, as *Acts* 7. on *Stephens* day, *Rev.* 14. on *Innocents* day, *Joel* 1. *Eſay* 50. Se-
Sect. condly, there is never a full paſſage or whole place, but ſcraps and ſhreads, as the beginning of one Chapter, and ending of another; and in this they deale with the Word, as *Mezentius* dealt with his beds, hee cut them, and lengthened them to ſerve his owne cruell *humours*, and not for the good of his gueſts. If *Kings* will not have their writs by *confuſion of names wronged*, much leſſe the King of kings,
Sect. who is the God of order. Thirdly and laſtly, at the *Epiſtles* there is ſilence, ſitting, and what every one will; but at the *Goſpels* there is ſtanding, ſcraping, bowing, and a reſponce before and after; as every one of theſe were to ſerve ſome piece of *ſu-*
Rupert lib. 4. fol. 49. *perſtition* or other: ſo the reaſons given by Papiſts, are as *ridiculous* as the things are *ſuperſtitious*: it is enough to name them in generall, that the maintainers of the Lyturgie may be aſhamed to alledge them, and better of their owne they have not. We therefore deſire your Honours, to caſt a regard-
Ierem. 1. 12. full eye upon the wronged and much abuſed word, and *not as paſſers by* (as *Jeremy* ſpeakes) in a caſe much like, *but as ſupreame Judges* here on earth, to vindicate

vindicate Gods diſhonour done to him in his Ordinances. Gods Word, as the Fathers ſpeake, is his *Epiſtle*, not in that ſenſe they call *Prophecies Epiſtles*, wherein he commends many lovely favours unto us; yea, his *Teſtament*, wherein hee leaves and bequeathes many rich legacies to us; If Kings and Monarchs ſhould deale ſo with us, would we ſuffer them to be abuſed, corrupted, altered, cut in pieces? no, we would count them our deadly enemies that ſhould doe ſo, and alſo traytors to the King. What an eye of indignation then ſhould your Honours caſt upon ſuch groſſe abuſing of the Word, of the Epiſtle and Will of the *Omniſcient* and *Omnipotent* God; If *clipping*, *corrupting* or *counterfeit* coyning be treaſon by the law, how much more, and in a higher degree is it to deale thus with the Word? yea, and more than that, to maintaine this, and cauſe Miniſters to ſubſcribe to it, being no leſſe than treaſon againſt the high and mighty God. *Culpam deprehenſam pertinaciter tueri, culpa altera eſt, Pertinaciouſly to maintaine a fault openly diſcovered, is a greater fault than the former*, on whom, whether nation or perſon, will the Lord *reſt upon* (ſaith the Lord by the Prophet *Eſay*) but *upon him that trembleth at my word*, that is, a humble ſoule, not onely moved to obedience to it in it ſelfe, but further, out of that reverence that it beareth to the Word, it will not as much as in it lieth, ſuffer the Word to be abuſed by others, as one ſpeakes of the Papiſts, *that corrupting the Fathers, they rather make them their ſonnes*, to ſpeake what they will have them, then Fathers indeed: Juſt ſo doth that booke, and the Champions for it,

Chryſoſt.

2 *Theſ.* 2.

Eſay 66. 2.

make the Word thus dealt with *none of Gods*, but their owne; if a Miniſter adde or take away from the Service-booke, it is made matter of *inditement*, but they, it ſeemes, may adde, take away, alter, and corrupt what they will without controlment: this courſe gives a ſhrewd randcounter to our learned and orthodox Writers againſt the Papiſts, witneſſe Doctor *Fulke* his Anſwer to *Campian* diſcovering the evills of the *Apocrypha*. *Gregorie Martin* recoyls thus upon that learned worthy, that *by thoſe words hee condemned their owne Service-booke which appointed thoſe bookes to be read.*

Diſcoverie of corrupt tranſlations. *Prefac. p. 9.*

Sect. Having thus proceeded againſt the *Service-book*, for its *falſe tranſlations, additions, omiſſions, miſnominations*, we come now to ſome more particular untruths in the booke, and that partly by falſe or *miſapplication* of *Scripture*, partly by *coyning things* that have no ſhew of ground for them, partly by eſtabliſhing ſome *Popiſh expoſitions*. Laſtly, by *confirming* and *preſſing* upon *Miniſters* and *people*, a heap of popiſh and Idolatrous *ceremonies*; a touch of

Sect. every one will ſuffice. For the firſt, be pleaſed to looke upon that egregiouſly abuſed place, or Chriſt abuſed and diſhonoured by their dealings with the place, namely, *Rev.* 12.7. *Michael and his Angels fought againſt the Dragon &c.* which words the Book appoints for the *Collect* for *Michaels day*; where they make *Chriſt* by miſapplying the place, a *created Angel*; for the place is meant of Chriſt; neither can it agree to any other: for which we have a cloud of witneſſes, not onely from the univerſall concourſe of the learned and orthodox Writers, as *Fathers* and *moderne Authors*, as *Auſtin*, *Ambroſe*, *Muſculus*,

Muſculus, *Calvin*, *Beza*, Doctor *Fulke*, Doctor *Willet*, and many others, but alſo from the very name *Michael*, proper onely to Chriſt, who, *verſe* 10. is called Chriſt: and further, from the ſcope of the place, to ſet out Chriſt and his Angels, encountering *Satan* and his *Angels*: and laſtly, other places of Scripture parallelling the truth of this ſenſe, *Dan.* 10. 13. & 12. 1. 1 *Theſ.* 4. 16. *Jude* 9. *Angels* here under their Generall Chriſt, are ſaid to be on earth in the *Church Militant*, for that is meant by *Heaven*, and here they are ſaid to die, which ſuiteth not with *heavenly ſpirits*: the *Rhemiſts* indeed hold cloſe to the ſenſe of the *Service-booke*, becauſe it is from their owne Maſſe-booke, and gives this as a reaſon, why *Michael* is painted fighting with a *Dragon*, both opinion and reaſon are of the like weight: now for things without colour of ground, what colour or ground is there for that ſpeech in the end of the *Magnificat*: *O Ananias*, *Azarias* and *Miſael*, *praiſe the Lord*; If this was the prayer of theſe men when they were alive, what ſenſe or reaſon that we ſhould ſpeake to them being dead, more then to others.

For *Popiſh tenents*, looke that prayer at the burial of the dead, *That wee with this our brother, and all other our brethren departed in the true faith of thy holy Name, may have our perfect conſummation and bliſſe, both in body and ſoule*: firſt, here every one buried is a *faithfull brother*, which cannot be ſaid of every one, no, not in the *judgement of charitie*: it is true indeed, that the Prieſt of *Newgate* bid the poore condemned thieves, *provide money for their buriall, and they needed not doubt of their ſalvation*; *Sect.*

againe the words are an expreſſe Prayer, and tyed to be ſaid by the Miniſter. Now, for the *Ceremonies* having place in *Gods worſhip*, and being mans device, muſt needes be *Idols*, or *Idolatrous actions*, *Quicquid præter mandatum, eſt Idolum*; *Whatſoever is placed in Gods worſhip, without the commandement of God, is an Idol*; for none hath power to ordaine or place a Ceremonie in Chriſt his Church, but himſelfe, who is King of it. For inſtance whereof, there is a remarkable place amongſt many, *Numb.* 15.39. *And it ſhall be unto you for a fringe, that yee may looke upon it, and remember all* the Commandements of the Lord, and doe them, and that yee ſeek not after your owne heart, and your owne eyes, after which yee uſe to goe a whoring; where obſerve both the Ceremonie and ſignification to be from Gods owne appointment; and further, every device of man in Gods worſhip, is to be avoided, but againſt thoſe there are divers Treatiſes never anſwered, nor like to be, yet it ſhall not be amiſſe by one indiſſoluble argument to put all the defenders of the ceremonies to it, which is this:

That which is mans device, and hath beene an Idoll in Gods worſhip, muſt of neceſſity be an Idol ſtill in the worſhip of God. But the Ceremonies mentioned in the Service-booke, have beene Idols in Gods worſhip; as *Croſſe, Surplice, &c. Ergo*, they muſt be Idols ſtill in the worſhip of God.

The proofe of the former propoſition, is from inſtance of *Abrahams grove*, *Gen.*21.33. but being abuſed to Idolatry, as 2 *King.* 17. 10. *Jerem* 51. 2. *Eſay* 57. 5. then God forbiddeth his people the uſage of it, becauſe it was an Idol; yea, commanded

ded to *destroy* it, *Deut.* 12.13. The later propoſition none can deny. Here we might adde the foule abuſes of the *Sacraments*, as *Baptiſme*, and the *Lords Supper*, and that Jewiſh or Popiſh Inſtitution of *Churching of women*, called *Puriſication*; and that baſtardly piece of *Confirmation*, the particular enormities whereof we need not ſtand upon, they are ſo well knowne, eſpecially to your Honours, which is a part of our happineſſe: againe the Treatiſe would be too large; yet wee would not have the *Lent faſt* forgotten, which the *Patrons* of our Liturgie make a *religious faſt*, abuſing places of Scriptures by miſapplication of Scriptures, as *Joel* 2.12. *Math.*6.16. 2 *Cor.*6. 2. *Math.*4. 10. cleare contrary to the divine law, and indiſputable prerogative of God; the *Homilies* appointed by the Law of the land, the moſt and beſt reformed Churches, and the harmony of Confeſſions, none ſiding with them in it, but Papiſts and popiſhly affected.

2. part of Homil. of faſt. *Anno quinto Eliz. C. quint.*

Now we come to touch, and but to touch upon the *foppiſh* and *fooliſh things* in the *Booke*, beſides the *fooliſh* and *ſenſleſſe tranſlations* of ſome *Pſalms*, preſſed by the *Service-booke*, as *Pſal.*58.9. *Pſal.*68. 30. which would be too large to ſet downe and canvaſſe. What can be ſaid for thoſe *Tautologies* and *Battologies*, uſed in the *Service-booke*, as, *Lord have mercy upon us, Chriſt have mercy upon us*, the very Popiſh *Kyrieleiſon, Chriſteleiſon* condemned, *Math.*6. 7. the word *Battologie* here condemned, commeth, as the learned obſerve, from one *Battus* a ridiculous Poet, repeating the ſame words or verſes often, and ſo Chriſt forbiddeth *a vaine repetition of words or phraſes*; and the better the words are, the more grie-

Sect.

vous is the ſinne, ſo the vaine repetition in *Prayer is moſt odious of all*, both the heatheniſh and popiſh *Battologies* are ſtrucke dead at one blow (ſaith Mr. *Cartwright*) for mumbling up the ſame prayers againe and againe, and can theſe reperitions of ours, being the very ſame in *Engliſh* goe Scot-free? one foppery more, for wee cannot name them all, namely, that mutuall *ſalutation* between *Prieſt* and *people*; in theſe words, *The Lord be with you*, and *with thy ſpirit*. which Doctor *Boyce* girding at the *Novelliſts*, takes upon him to defend from *Ruth* 2.4. with many invective ſtraines, with other matter to little purpoſe: is it a good argument from *ſalutation* in *civill converſement*, to fall a *ſaluting* one another in the *worſhip* of God? If our Lord and Saviour forbad his Diſciples to *ſalute any in the way*, ſo farre as it might be any impediment to his ſervice, like unto that of *Eliſha* the Prophet; how much leſſe will Chriſt admit *ſalutations* in the *midſt* of his *ſervice*? It ſeemes their devotion is very hot, that falleth to toſſe a *ſalutation* whileſt they are upon *Gods worſhip*. Hence is that apiſh tricke in the Northerne parts, that all the *women*, eſpecially in comming into the Church, make a *curteſie* to the *Prieſt*. Doctor *Boyce*, for further confirmation, citeth the *Lyturgie* of *James*, *Chryſoſtome*, and *Baſil*, but all know (as hath been ſaid) that they who are acquainted with this ſubject, know theſe *Lyturgies* to be as *Apocryphal*, as the ſubject; the Doctor confeſſeth upon the report of *Bellarmine*, that *Tritenhemius* writ a whole booke upon *Dominus Vobiſcum*, in which are many fruitleſſe queſtions, and ſo wee are ſure the thing it ſelfe is fruitleſſe.

Luke 10. 4. 2 King. 4. 29

Lib. 2. de Miſſa c. 16. Lib. de Script. Eccleſiaſt. fol. 52.

CHAP.

CHAP. V.

Of the Letany.

VVE come now to the last piece of the matter of the Lyturgie, but not the least sinfull; but rather the most offensive: Namely, *the Letany*, not a *stump or a limb of Dagon*, but the *head of the Masse-booke*, appointed to be said on *Sundayes*, *Wednesdayes* and *Fridayes*, yea, and at other times, if the Ordinarie appoint it: of this it may truly be said, as one said of the Pharisies sinne, that it was *either the sinne of the holy Ghost, or a sinne very nigh it*; so the *Letany is either blasphemie*, or very nigh *blasphemie*: upon these dayes one of every house must be present; setting a note of some preheminency, both upon these weeke dayes and the Service, yea, from the *Etymologie* of the word λειτανία, or *Letany*, the defenders of it will have it to be a more *serious* and *cordiall prayer* than others: it is observed by the learned, that the Antients had the order and manner of the *Letany* from the *Heathens*, as *Dionysius Halicarnassius* witnesseth, and *Causabon* observeth in these words: λειτανίας ποιεῖσθαι πρὸς θεῶν βώμαις, the Letanies or Supplications about the altars of their gods. *Polybius* renders the words very *handsomely* and *significantly* by the word, μαγγανεύειν πρὸς τοὺς θεοὺς, which signifieth to *intice the gods by blandishing allurements*; these words & others used

Tossan. in Matth. 12.

Canon. 15.

Serarius in Litan. Cassan. in Liturg. P. 24[illegible]. Exercit. p. 237.

uſed by humane Writers to the ſame purpoſe, as by *Homer* and others, falls in with the ſame fault, that our Saviour accuſeth the Phariſees of, namely, *vaine repetition and multitude of words, for which*, ſaith Chriſt, *they thinke to be heard.* Now this Letany is a very *faſcinating fardel of tautologies* and *Battologies*, beſides its other faults; in this *Letany* there is, *Lord deliver us* eight times, *Heare us we beſeech thee* twenty times: to omit many deſires to be delivered from things from which there is not the leaſt appearance, no more than of the *french pox*, *the danger of being drunke at a Whitſon ale*, or *having a purſe cut at a ſtage play, and not ſo much.* In that prayer to be delivered from *fornication*, what meaneth that addition, and *from all other deadly ſin*, as *though ſome ſin were not deadly.* Againe, after a *tautologicall* ſumming up, and repetition of the titles and Elogies of the Trinity toſſed with reſponſes, they fall on in a heatheniſh way to act the word *Letany* or *Maggany*, as it is well rendered, namely, as it were to *conjure*; and as if the divell were now to be diſpoſſeſt (which no Prieſt muſt dare to doe by the Canon without licenſe from the *Ordinary*) they would uſe the very ſame pieces, namely, *By the myſterie of thy holy incarnation, by thy holy nativity and circumciſion; by thy baptiſme, faſting and temptation; by thine agony and bloody ſweat; by thy croſſe and paſſion; by thy precious death and buriall, and by the comming of the holy Ghoſt; Good Lord deliver us.* This piece of the popiſh *Maſſe-booke*, whence wee have it, is no better than that *conjuring* or *juggling* of the *Magitians*, whereby they ſeemed to imitate *Moſes* his *working* of *miracles*, which they did not, as the learned

learned in that art testifie without *Magick spels*; they use *ridiculous invocations*, saith the same Author, as to be the *invocations* in the *Letany*; and the better the words are, as we have said, the more grievous the abuse: and that wee may not come short of the *Papists Idolizing* of this *Letany*, we have not onely our ordinary and *weekly Letanies*, but also our *annuall* or *yeerely Letanies* acted in *procession*. It is true wee have left out the *Saints* in our *Liturgie*, that was too grosse; but had the *Laudenses* got their colours fixed ere this, the Letany had beene *stuffed* with this stuffe. But why did they *expunge* that *suffrage* in King *Edward* his Booke *against the Pope, From the tyrannie of the Bishop of Rome, good Lord deliver us*? To shut up this cursory triall of the matter (for it is no more), how can the *Service-booke-men* justifie these words of the Collect on the 12th. Sunday after *Trinity*, *giving unto us that which our prayer dare not presume to aske*? It is true, we obtaine more than we pray for; but what we dare not pray for, either in act or desire, wee shall never obtaine. *Porph.* in his doubts.

The summe of that which hath beene said wee bring up into this Argument.

That service, the matter or bulke whereof is partly false, partly fooliſh and frivolous, should not be presented unto God.

But the parts of the *Service-booke*, whether *essentiall* or *integrall*, are such, as hath been fully proved.

Therefore they should not be presented to God.

We humbly intreat your Honours to lay this argument in the ballance of truth, and if it weigh downe the *Service-booke*, let the said Booke, wee *pray* you, be cast out of the Sanctuary as light.

CHAP. VI.

Of the Manner.

NOw we come to the fourth particular, namely, the *forme* or *manner*, which is large, as *exorbitant* and *offensive*, as the *matter*, the *forme* is the *essence* of a thing; say the matter were good, and
2 Sam. 6. the manner naught, God would never like it: for the old Proverbe is true, *God loves Adverbs better than Adjectives: Bene* better than *Bonum*. It was a good worke in *David*, to bring up the *Arke* from the house of *Aminadab*; but one *Philistine Ceremony* spoyled the whole worke. *David* therefore acknowledged the *breach* to be made, because *they*
1 Chron. 15. 13. *sought him not in order*; when our Saviour taught his followers to pray in that *plat-forme* of *prayer*,
Cyprian. which a Father calls the *foundation of all our prayers*; he layeth not downe only the *matter*, but also the
2 Tim. 1. 13. *forme when yee pray, pray thus, after this manner, hold fast* (saith the Apostle) *the forme of sound words*, which thou hast heard of me, &c. where he layeth downe, not onely the *matter* of *preaching*, but also the *forme*; even so should prayer have a *forme* of *sound words*. Conformers to the *Service-booke* make
1 Cor. 14 40. *Jonas* his gourd, of one place of Scripture: *Let all things be done according to order and decencie*. But as the place is no shelter for them, so we wonder that they

they cannot see the grosse *disorder* of the Service-*booke* and *Ceremonies*, and still call for order. The *Apostle* rejected to see the order of the *Colossians*; 2 *Col.* 5. but it would have grieved him exceedingly to have seene the *disorder* of the service: as he grieved at the *superstition* of the *Athenians*: for it is *will-worship* which the Apostle condemneth in the same *Verse* 23. place of the *Colossians*; but to some particulars, and first to the *Minister*, *whose change of voyce, posture and place* is strange and ridiculous: for the first, he must say some prayers with a loud voyce, not all: what can be the reason of this? but that of the of the *Masse-priests*, that there are some *mysteries*: *Tanquam sacra Cereris*, that the *prophane Laickes* should not heare. Secondly, for his *posture*, besides the *windings*, *turnings* and *cringes*, his face must be somtimes towards the *people* & somtimes his backe. Thirdly, the *Priest* saies somewhat in the *Church*, somwhat in the *Chancell*, getting himselfe from the people as farre as he can, as if there were some out-fall betweene him and the people, or, as if he were, the *High Priest* gone into the *holy of holies*. In the second place comes the *unmannerly handling* of the *matter*: first, they have many short *Collects*, but a *long* and *tedious service*; the *persecuted Christians* indeed, made short prayers upon the feare of the enemies approches, when they were forced to flie. A good foundation we acknowledge; but to turne this into a generall and continued rule, will make but a scurvie building. Now, to the rest of the short cuts and shreds, rather *wishes* than *prayers*, (as Master *Cartwright* truely calls them) for which *Lib.* 1. *p.* 38. *Lib.* 3. *p.* 210. D. *Boyce* fall foule upon him with an invective

declaration, not with refutation, which course suits not with learning, much lesse with a *Minister*, *calling it a rude speech, savouring more of the shop than of the Schoole*: but the abilities of the man is far above his calumny; and why doth not he fall a railing at him for answering the *Rhemists*, in charging the *Masse-booke* with the selfesame fault, where he calls them *short shreds, patched up together, to make a wearisome service upon the long last*; what patched *petitions*? how *scatteringly* and *disorderly* divided, to the number of thirtie or fortie? what *interrupting pauses* and *posting* on againe, with, *Let us pray*? In this they are like unto little Girles, who setting themselves, as tho they would sew, they cut abundance of cloth into uselesse shreds, doing no good, but hurt, and yet for further discovery of this *unmethodicall* and *unmannerly* dealing, let us put this quere to the maintainers of this patched *service*, that Mast. *Cartwright* puts to the *Papists* for the *mammocks* of their *Masse booke*. *If such a suit* (saith he) *were offered to a mortall man, would he not rather thinke himselfe mocked by the suppliant than honoured*? After the same manner speakes God to the Jewes: *Offer this now to thy Governour, will he be pleased with thee, or accept thy person, saith the Lord of hosts*? and if any object, that God speakes there of the *blind* and the *lame*; the answer is easily made; whatsoever is not of God, in his *service*, for *matter* or *manner*, it is *blinde* and *lame*: for the closure of this *dismembring* of *Gods service*, we annex the *tossing* or *driving* the *service* between the *Priest* and the *people*; for either the *people* pray with the *Priest*, or they *repeat* his *prayer*, or they adde some *responses* or *answers*, all unsuitable

In his *Comment. on Dominus Vobiscum.*

Math. 6. 7.

Ibid.

Malach. 1. 8.

to

to Gods service. Sir *Thomas Moore* was so zealous in this way, that he did officiate at the Masse in his Surplice. If the *Minister* be Gods mouth and the peoples, and stand betweene them *in things pertaining unto God*, is it not a grosse absurdity? that when an Ambassador of *State* is delivering an Ambassage to the King, that the standers by or attendance, though much concerned in the businesse, should set in with the Ambassadors speech, or repeat what he saith, or interrupt his speech, with a pause of a response. This interrupting course in *Gods worship*, is every way more grosse, as much as the *high* and *dreadfull God* is greater than the greatest *King*; and we are to take notice that God will not be *mocked*. To shut up the point, one thing we cannot but wonder at, why the *popish Prelaticall Priests* doe admit the *common people* a share in *saying* of *service*, who will not have the people in any case to *try*, much lesse to *judge* of the *doctrines* of their *teachers*, abusing the very Scripture that makes against them; for they call themselves the *Clergie*, alluding to the name, κλῆρος, which signifieth the *lot* or *portion*, arrogating to themselves the *Lord* to be their *portion*, and *they* to be the *Lords*. But by way of *opposition* they account the people no better than *unhallowed* or *carnall* people, calling themselves abusively by the name of *spirituall*, which with the former name *Portion*, agreeth to all Gods people; but wee conceive the reason to be this, that by filling their braines with the froth of that stuffe, and their mouths with that confused noyse of words (which the most of them regard no more than the foole of *Windsor*, that could sing all

Heb. 2.17.

Gal. 6.7.

Acts 17.13.

1 *Pet.* 5.

Psal. 16.5.

1 *Cor.* 2.15.

Gal. 6.1.

the ſervice, and how ſhould God regard it, this they doe (we ſay) to ſhut them out from the *ſoule-ſaving word*, and the Word from them, and then the Prieſts *beare rule*, or *tyrannize* over them at their pleaſure. Now we have done with the Arguments ariſing from the *Eſſentiall Bulke* or *Integrall parts* of the *Booke*; whence wee deſire your Honours to conſider, how from foure impregnable arguments, namely, from the *Name*, the *riſe*, the *matter* and *forme*, or *manner*, wee have neceſſarily evinced the *Ejection* of the *Service-booke*, all which wee briefly ſumme up thus: That worſhip of God which for *Name*, *Originall*, *Matter* and *Manner* is naught all over, is not to be ſuffered, head nor taile, but wholly to be caſt out of Gods Houſe.

But the *Lyturgie* or *Serice-booke* is ſuch a worſhip,&c. Therefore it is to be caſt out.

CHAP. VII.

Of the Effects.

FRom Arguments taken from the *Nature* of the *thing*, we come to ſome Arguments *Collaterall*, yet forcible enough to evince both the *Equity* and the *Neceſſity* of our deſire: and firſt from the ill *Effects* of the *Booke*, and that not *accidentally*, which might haply excuſe the *Cauſe*, but *properly* and *originally*, holding alwayes, *in talivel in tanto*, an evill effect, argues alwayes an evill cauſe, an evill Bird comes

comes alwayes of an evill egge, as bad fruit of a bad tree; yea the evill cause is alwayes worse than effect. *Nam propter quod aliquid tale est illud ipsum est magis tale, that which makes a thing evill is worse it selfe:* For methods sake wee will reduce the evills of the Service-booke into *foure heads*, distinguished from their severall *objects:* as, first it sheweth its evill effects upon the *Ministers:* secondly upon the *Ordinances:* thirdly, upon the *People:* fourthly, against *God* most of all. *Sect.* First, upon the *Ministers*, it worketh pernitiously, whether they be *good* or *bad work-men*, or no *work-men*; to instance in the later, where *Ministers should be apt to teach, furnished with old and new Seers, Watchmen, Begetters of sonnes unto God, and builders up of the body of Christ*; but this Booke settles such blinde *fellowes* over people, who can neither *feed* nor *leade*, what wee pray you, is the *procreant* and *conservant* cause of *dumbe dogs that cannot barke; idle shepheards, saying* Sir *Johns; meere surplice and Service-booke-men*, such as cannot doe so much as a Porter in his frocke; for he doth service, and the *Priest* onely *sayes service:* is it not the Service-booke? A *Priest* in *London*, when he heard the Service-booke should downe, made this his maine *argument*, or rather *Idlement*; why, it should not: If they remove the *Service-booke* (saith hee) *What shall all the reading Ministers doe, they must goe begge, starve or steale, for worke they cannot:* (the words were to this effect) not remembring the Apostles principle, *He that will not labour shall not eate.* Some yeeres agoe, a very godly man being convented before that *high-commission*, was asked by some of them what hee thought of the

2 *Tim.* 3. 7. *Mat.* 13. 52. 1 *Sam.* 9. 9. *Esay* 56. 10. 1 *Cor.* 4. 15. *Eph.* 4. 11.

2 *Thes.* 3. 10.

Service-

Service-booke, the man being afraid to deliver his opinion of such a *piece* of *ordnance* mounted, fully charged upon him, the great *Canoniers* sitting by ready to give fire; yet with much ado plucking up his spirits, he told them freely, that it was a *halter to leade a blinde horse to the water*: such dumb *dogges*, or *devouring Caterpillers*, may rightly be called as the Prophet speaketh, *Foolish shepheards*, and so the *Service-booke*, the *Instrument of a foolish shepheard*, they truck away their souls, and the souls of others for a crust; are they not then *errant fooles*? And this foolish instrument the Service-booke is the *Broker* in this unhappy bargaine. *Sect.* There are another sort of *bad Ministers*, who will not be idle, (as they say) but they are very ill *exercised*; such the *Apostle* calls *evill workers*, *dogs*, *enemies to the crosse of Christ*. The Apostle bids us, *beware of such*; but indeed ours are worse than those false Apostles: for they *preached Christ*, *though of envie*, but ours preach *error*, *heresies*, *blasphemies*, *and calumnies out of envie*, *and not Christ*. Were there ever the like accusations heard of for *number* and *nature*, as hath beene laid against those *unparalleld Ministers*, for *vilenesse*, both in *living* and *preaching*? The *Goliah* his *staffe*, wherwith they maintain all this, and all their brags against the *hoast* of *Israel*, is the *Service-booke*, which is the *Helena* of the *Hierarchie*, the strict and totall observation whereof, *Lincolne Articles* doe punctually appoint. To those we might adjoyne *Non-residents* and *Pluralists*, who knowing that *service* will serve the turne, can have choyce of *Readers* to serve their *Cures* at a cheape rate. In *Kent* a Common *Fidler* read *service* for twelvepence a weeke:

Zech. 11. 15.

Phil. 3. 2. vers. 18.

Phil. 1. 15.

weeke: In another place, a *Blacke-ſmith* did the like; yea, the *Prelates* themſelves trade in this commodity, when they have an *old off-caſt ſervant*, the ruines of a *prophane wretch*, good for *nothing*, then make a *Prieſt* on him. Witneſſe a *Prelates porter* made *Prieſt* of *Paddington*. One that wee all know, *diebus illis*, Chaplaine to a great *Officer* of *State*, but now a *proud Prelate*, in the time of his *Chaplainry*, poſſeſſed three *Beneſices*, to the value of ſeven hundred pounds a yeere, or thereabout, allowing nothing out of all this for the feeding of ſo many flockes, ſave *ten pounds* a piece, or there abouts, to three poore *Curates*, with a *number* of caſt *ſervice-books*, whick are no good meat, neither cold nor hot, yea, had not this *Service-booke* beene, this man and others could never have beene ſo *unconſcionable*.

Yet further, the *Service-booke* hath been the *bane* of many good *Miniſters*, and that of two ſorts, *Conformers*, and *Non-conformers*; the later of whom were deprived of their *Miniſtery*, dearer to them than their lives, caſt out of their *Freeholds*, againſt the Law of the Land, *Excommunicated*, *Impriſoned*, their families *diſſolved*, *caſhiered* from all *Calling's*, yea, their very being through calumnies and injuries thruſt at; ſo that with *Fimbria* againſt *Scævola*, they quarrelled with them, *Quod totum ferrum in ſe non receperant*, that they received not the whole deadly weapon into their body; and what the quarrell, but the *Service-booke*? To which the *Miniſters* muſt not onely *conforme*, but alſo *ſubſcribe*; as to foure bookes more, ſome of which (it may be) they had never ſeene: that *nothing in them was*

Sell.

Tul.

contrary to the Word of God, *Monſtrum horrendum*, O fearefull *ſinne* to father *Falſhood*, and *lyes* upon God, for which the Lord may juſtly quarrell with this Nation!

Now, for the *godly* and *painfull Miniſters*, yet *conforming* and *ſubſcribing*; the *Service-booke* was a heavie burthen to them, and they groaned under the *rigeur* of the *ſervice*; it may be ſaid of the Service-booke, as it was ſaid of *Gath* in another kinde, namely, it was *Metheg Amath*, the bridle *of the bully trade*, or *ſtrength of the Philiſtians*: ſo the Booke was the ſtrength of the *Philiſtim Prelacie*, and a bridle with a *Curbing bit, to ſtop, to wind and turne* them at their pleaſure, yea, ſometime to *cut* them in the *mouth*, if they delivered any ſuch part of Gods counſell as touched their Copi-hold; beſides the ſcoffing calumnies that the *Prelates* and their *Janyzaries* would put upon them; how did they grieve the ſoules of divers worthy men, that divers of them were forced to break through that *Egyptian-bondage*, with danger of their liberties and lives, if they had beene reached by the *Prelates* ill *Angels*, but flying with the *woman* into the *Wilderneſſe*, *the flood* of the Service-booke out of the *mouth of the Serpent* was ſent after them, but both fire and water conſpired to the devouring of it; witneſſe its arrivall at new *England*, two fellowes being drunke, addreſſed themſelves by water to diſperſe ſome bundels of them, one of them ſwearing, that he would have a pipe of Tobacco in deſpight of the divell, ſtriking fire, the ſparks fell into a brarell of Gunpowder, which blew both men and bookes all into the ayre; the men were ſaved

by

by ſwimming in the water, and the Lyturgie ſunck when it could not ſwim, and ſo we hope it ſhall. Some of us heard a painfull *Miniſter* complaine, with abundance of teares, a little before his death, *That ſo long as he, and ſuch as hee carried the Prelates fardell after them*, they would never downe. We will ſhut up this point with a very *remarkable obſervation*; though God made *conforming Miniſters*, being the *Diſpenſers* of his *Word* the *meanes*, to turne many from their *evill wayes*, yet this proved for the moſt part, but in the point of *life* and *converſation*, and not in point of *purity* of *worſhip*, according to our Lord and Maſters practice upon his patient, that Samaritan woman, whom hee reclaimeth not onely from *uncleanneſſe of life*, but alſo from a *polluted worſhip*; the woman here is not onely touched in conſcience for her evill life, but alſo deſires to be rectified in the caſe of *Religion*. Chriſt healeth her of both thoſe *diſeaſes*, and having given check (as a Father obſerveth) both to the arrogancie of the *Samaritans* and of the *Jewes*, for the later was faulty as well as the former, though not in the like degree: he laieth downe an undeceivable rule for both, that they, and all who will *worſhip God acceptably, muſt worſhip him in ſpirit and in truth*, in *ſpirit*, that is oppoſed *to bodily ſervice*, as *waſhings, anoyntings, garments, &c.* In *truth*, that is oppoſed to *ſhadowes* and *figures*, whereof *Chriſt* is the *ſubſtance* and the body; ſuch *converts* then as will reap comfort out of reſpect had unto *all Gods Commandements*, they muſt come downe from *the mountains of impure worſhip*. *Auſtin* hath a prety ſaying upon this, that *hee that will draw neere to God, muſt come*

Ieſem. 23. 23.

Ioh. 4. 23. 24.

Cyril.

Tractat. 15. *in Iohn.*

downe from his owne mountaine, or *from the mountaine of his owne device in Gods worship*; it is a duty laid on Christs Messengers, in *preparing* of his *way*, to lay those *mountaines levell* as well as others; but the good men durst not meddle with the *Gerezim* of the Service-booke, because they were captives to it, and partly because the *Philistims* that kept it would fall upon them.

Sect. We come in the *second place*, to the *Ordinances* blocked up by the booke, as close as the *Ministers*; we must give but a touch: as our *Lyturgian Massemongers* esteeme more of the *Service* than *Preaching*, so they justle out, and keepe out *preaching* with it. For the former, let *Howson* speake, not being ashamed to assert, that *preaching is no part of divine worship* agreeable to that *Canon* of the constitution, *Anno* 1603. making a cleare and positive distinction betweene *preaching* and *worship*, in these words, *in time of divine Worship*, or *Preaching*. And for the later, we will cite but one testimony for brevities sake, namely, from the same *Canons*, *If any Minister having subscribed to the Articles, and to the Lyturgie, and to the Rites and Ceremonies therein contained, doe afterward omit any thing, hee is liable to the penalty of suspension for one moneth, and after that, if he amend not, to excommunication*: and lastly, *if he continue so the third month, to totall deprivation*; they have their patterne from Pope *Pius* the fifth, who made the same *impious sanction*, for the *Breviary*, *that at no time, nor in any case, any thing thereof should be omitted*: yea, the *Congregations* of *London* have had too much experience of *service* for *Sermons*, *which exchange is very robbery*, contrary to the Proverbe;

Serm. on Psal. 118. p. 78.

Canon 19.

for

for it is ordinary with the *Journey-men Levites* and *Letany-prieſts* to ſpinne out all the time, in making up that *courſe thred, of the Service* that is allotted for *Sermon*; and this they doe of malice, like the dog in the manger; but were it good, they would never be ſo eager upon it; for the *Country prieſts* will caſt it through a riddle, and curtall it to be waſte, to gaine a long after-noone for *prophane ſports*; but judge yee *Honourable Senators*, if this be not a miſerable *caſe*, that *Hagar ſhould not onely inſult over Sarah*, but alſo thruſt her out of her owne houſe. How *unreaſonable*, yea, how *dangerous* a thing it is, that the *wholſome* and *ſoule-ſaving word* of the *Lord Jeſus*, ſhould give place to a *fardell* of *mens devices* in the worſhip of God.

Wee come now in the *third place*, to the *People*: *Sect.* there are three things of note in every commonwealth, λαὸς, νόμος, *the People, Religion*, and *Law*; the Service-booke intrencheth upon all theſe; as firſt upon the *Law*, in ſo many particulars, though we cannot name them all, that it juſtly may be called *Nomomaſtix, a ſcourge to the Law*, we will inſtance in one or two particulars: firſt by the Law of *England, no Clergie-man to the very Pope himſelfe, ſhall beare any Rule, or Exerciſe any Juriſdiction, Niſi in rebus ſpiritualibus, Except in ſpirituall things*: witneſſe the ſecond *Lawyer* that ever wrote of our Lawes, namely, * *Bracton*, who lived in the time of King *Henry* the third, when *Popery* was in the *Ruffe*; for a little before, in King *John* his time, the *Crowne of England* was at the *Popes diſpoſing*, which I alledge the rather, to ſhew the *Inſolency* and *Impudency* of our *Prelates managing* of the Service-booke againſt the

* *Lib.* 1 *fol.* 5. *n.* 2.

Law, to which Booke if *Ministers* will not *conforme* and *subscribe*, they out them of their freeholds, contrary to *right* and *law*; the iniquity of which course, hath beene clearly manifested in *Caudryes Case*. Another witnesse yet more antient appears in this particular, namely, * *Glanvill*, the first that ever writ of our Lawes, in the time of King *Henry* the second, under whom the said Authour was *Lord Chiefe Justice*; and speaking of the Case of the triall of advowsons belonging (as he alledgeth) *Ad Coronam & dignitatem Regiam*, To the pleas of the Crowne; he produceth a prohibition to the spirituall Court, which he calleth *Curiam Christianitatis*, that they meddle not with the matter, though it might seeme *collatterally* to belong unto their *Courts*; and if they should persist after the *prohibition*, then they are commanded by apparance to answer it in the *Kings Bench*. But how many of the *Kings Prohibitions* have beene slighted by the *High Commission*, threatning those that have brought them, the *Case then depending*, having its rise from that *Service booke*.

* Lib. 4 fol. 32. c. 6.

Sect. Another Instance we will cite of their *incountering* of the Laws, it is decreed, that *Ecclesiasticall power shall neither Imprison nor fine, except in case of matation of Penance*: but how many good Christians, both Ministers, and others, have been not only Fined more then they were worth, but also closly Imprisoned in the *nastiest dogholes* they could devise, never parting with them till their breath departed from them; and what was the ground of all these Illegall and cruell courses contrary to the Common and Statute Laws? but *Non-conformity*

Statut. Articule cleri. c. 1. Fitzherb. de natur. brev. fol. 51. Edw. 3 c. 6.

mity to that Service booke and Ceremonies. We might be large in this point, but the Treatise will not beare it, only we pray your Honours, who are *Judices & Vindices Legis*, the Judges and revengers of the Laws and breaches thereof, to look upon this Law-destroying-piece, and to manifest that the Law of *God* is in your *hearts*, with which it cannot consist; cast it out of *Gods house*, that he may delight to dwell amongst us.

In the Second place, for the Service Books affronting of Religion, somwhat hath been sayd, and more we have to say in the Fourth *Evill Effect*, namely against *God*: but now a little more of its Malignity against the People, wherein we will be briefe. People are of two sorts, Good and Bad: how the better sort have suffered from this Iron Furnace, it is more then manifest, in spoyling of their Goods, losse of Liberty, desolating of their Families, being forced to wander from place to place, their nigh friends and acquaintance, not daring through feare to lodge them; at last forced either to forsake their native soyle, and deareſt friends, with no small griefe, *genio patriæ plangente*, the genius of their Countrey, to speake with *Lypsius lamenting after them*; or if they staid by it, and were catched in the *Prelates* clutches, they told them when they petitioned, they should lye till their bones rotted, as Doctor *Abbot* then *Prelate* of *Canturbury*, said of Master *Bains*, whom they stifled in the Gate-house; and all this, because they could not eate and swallow down, to the choking of their conscience the *Arsnical gobbets* of that poysonable Booke, which is worse than the *Iron furnace*, (for so the *Sect.* *Deut.* 4. 20.

the ſpirit termes it.) Gods people came out of that, but the furnace heated for the *not adoring* by their *Service-booke*, as *Nebuchadnezzers* for not *adoring* of his *Idoll*, did ordinarily conſume ſuch as were caſt into it; ſo that it became like the *Lyons Denne*, whereof the Poet ſpeakes:

Omnia te adverſum ſpectantia, nulla retrorſum.

Many impreſſions of ingreſſe, but *none of regreſſe*; but is this all: no, though it be too much, if any out of their *zeale to Gods worſhip*, ſtand up in oppoſition againſt that *Goliah*, willing to redeem and buy the truth at whatſoever rate they ſhall buy it. Indeed, if the adverſaries may have their will, not only with *hands ſpoiling of their houſes*, *expoſing* of their *families* to all *manner of miſeries*, but alſo with *blowes*, & that not of an *ordinary ſize*, but with *torments* & *tortures* unparalleld, as *cutting*, *branding*, *ſlitting*, *whipping*, beſides ſhamefull *pilloring*, with *cenſures* of fines upon one, more than they were all worth; after all this, they cannot ſatisfie their rage in deviſing *Golgotha's* bad enough, wherein to draine out their hearts bloods, being deprived of the company of their wives, families and friends, and uſed worſe than dogs. Of ſuch heavie inflictions upon Miniſters and Gods people, we proteſſe wee never read nor heard, neither under the *Heathen Rome*, nor *Antichriſtian Romes perſecution*: for though they tortured the *Martyrs of Chriſt*, yet they rid them out of their miſeries with their lives, yea, the cruelleſt kind of *American Savages*, called the *Mohaukes*, though they fattened their *captive Chriſtians* to the ſlaughter, yet they eat them up at once; but the *Service-booke* Savages eate the ſervants of God by

piece-

piece-meal, keeping them alive (if it may be called a life) *Vt sentiant se mori*, that they may be the more *sensible* of their *dying*. One instance, and but one occurs to our reading, that hath some resemblance of this dealing. *Catulus*, to revenge his brothers death, desired *Sylla* to let him have *Marius* his brother to revenge himselfe upon, who is said thus to torment him: *Caligula.*

Cum laceros artus æquataq; vulnera membris; *Lucan l. 2.*
Vidimus, & toto quamvis in corpore cæso; *p. 33.*
Nil animæ letale datum, &c.

Which a Poet Englisheth thus:

His mangled joynts, as many wounds as limbs; *May.*
We see, yet no wound deadly given to him,
Through his spoyl'd body an example rare
Of cruelty, a dying life to spare.

Yet this *Catulus* did so but with *one*, but our Catuli, *Sic canibus similes*——
Like old dogs, have filled their shambles with many, the aforesaid *Poet* gives a good reason for it in these words: *Nullus semel ore receptus, pollutus patitur sanguis mansuescere fauces*, Englished thus: *never againe grow those jawes pure that blood did once distaine*; *Lucan. l. 1. p. 14.* *May.* and why are these harmlesse men made worse than sheepe to the slanghter; but that they meddle with *Diana*, the *Service-booke*, and the Master and Wardens of that Company, who may truely say with *Demetrius*, ἐκ ταύτης τῆς ἐργασίας ἐυπορίζομεν, *By this craft wee get our goods*; so we have better grounds than *Zipporah* had, calling *Moses a bloody husband*, to say and maintaine it, that the *Service-booke* is a *bloody* booke. Another sort of Gods people there were, who were so terrified with the cruell usage *Acts 19.25.*

of their brethren, that either they durſt not ſearch into the rottenneſſe of this *Piece*, and ſo like blind men that ſwallowed many flies; and ſome, it may be, that did ſee the evill of it durſt not avoid it, for feare of a worſe turne from the *Scribes* and *Phariſees*, then *caſting out of the Synagogue*.

Ioh. 12. 42.

Sect. Laſtly, ſome *people profeſſing the Lord Jeſus*, and having been very uſefull in Gods Houſe, by the neceſſary avoyding of this quicke-ſand, have for want of good take heed, been caſt upon the rocks of *Seperation*, *Anabaptiſme*, and other unſound *Tenents*, which hath made a very great breach in profeſſion. For which ſee more in *Zyons plea*: and though the riſe of *Separatiſme* and other *Sects*, be there juſtly charged upon the *Hyerarchie*, yet by ſhunning of this ſowre paſture, they fall unadviſedly foule, on *breaking* of the *hedge*.

p. 84. 85. 86.

Sect. Now we come to the *worſer ſort of people*, of whom we may truly ſay, that which the *Phariſees* ſaid falſly of Chriſt. *A curſed people, not knowing the Law*, all the provocations in the Land, have not made havocke of ſo many ſoules, eſpecially under colour of good, as this hath done, if *Ignorance be the mother of deſtruction*, then much *guilt* lieth upon the *Service-booke*. *Where there is no viſion, the people muſt periſh*, or in the firſt language, *are left naked?* So how many Congregations are ſtript ſtark naked of the Word in this Land, in ſome of which it is well knowne, there hath ſcarce beene a *Sermon* in an age; and in moſt places where they have preaching, it is neither *Seed to beget*, nor *Bread to feed upon*. And what *makes* this *nakednesſe* but the *Lyturgie*? which is *enmity*, both to *good Miniſters* and *Miniſtery*: For as

Prov. 29. 18.

the

the *Ivie* which winding it ſelfe about the *Vine*, drawes the ſap and ſpirit out of it; ſo the *advancement* of this *Lyturgie*, leaves neither *life* nor *ſpirit* in the *Ordinance* of the Word; and being *like prieſt like people, love to have it ſo:* for the *Lyturgie* will never bring them out of the deadly *Lythargie* of ſinne; it will never awake the ſoule, nor pierce the conſcience, and therefore they love it, as *Micah* did his *Idoll*. But let a man of God, by the light of the Word, diſcover their wretched condition, he had as good ſtirre in a *Hornets neſt*, they will quickly hunt him and purſue him to the *Lyons Den*, if they can; but (God be bleſſed for it) the *Beaſts* are in *chaſe themſelves*. The love and liking of *evill men* unto this *Booke*, is an evidence of the *badneſſe* of it; for if it were *Gods Ordinance* they would hate it, as they doe the *Ordinances* of *God*; as *Iſaak* tooke *Abimelech* his ſending of him away for a *token of his hatred:* ſo when a *ſoule-hating people ſet away the Word*, and *cleave* to the *Service*, or the *Service joyned*, it may be with ſome *dead Miniſterie*, then it is a token they hate the *former*, and love the *later*. *A worthy Miniſter* went to viſit one of his flocke upon his death-bed, a man of *quallity*, for the *world*, but an *enemy to goodneſſe*; the *Miniſter* groping the pulſe of his eſtate, *hee asked the Miniſter what he thought of the Biſhop of Canturbury*, which the *Miniſter* waving (it being dangerous then to call a ſpade a ſpade) *hee asked the party if hee would pray with him, he replyed yea, if hee would doe it on the Booke of Common-prayer*. To ſhut up this point, we will make but generall mention of the troubles which this Booke did bring upon the *Engliſh exiles* in

Iudg. 17.

Gen. 26. 27.

forraigne Nations in the time of the *Marian* perſecution, for the information in the particulars whereof, wee referre you to a Booke called *The troubles of Franckford*, where from their firſt erecting of a Church in *Franckford*, *Anno* 1554. this *Book* and the *Patrons* thereof, never left perſecuting of thoſe that could not brooke it, till after the death of Queene *Mary* they returned home: in theſe troubles we commend *three things to conſideration*: *Firſt*, in all theſe broyles and unchriſtian vexations, the maintainers of the Booke dealt both *malicioufly* and *fraudulently* with the other party. The *ſecond thing*, the *Patrons* of the *Booke*, could not alledge any thing for it, and for others that they held, but ſuch *Popiſh ſtuffe* as they did foot upon.

Laſtly, ſome of thoſe *Patrons* upon their returne, became perſecutors of ſuch as ſtood for the whole truth.

Sect. The laſt *Evill effect*, but not the *leaſt*, is, againſt *God*, we meane *directly*, or more *immediately*, for *indirectly* all the other *Effects* were againſt *God*; but as all ſin provokes *God*, ſo *corrupt worſhip* is that ſin againſt which the *jealouſie* of *God* is *inflamed*, and he becomes a *conſuming fire*; yea, the Lord calleth ſuch *worſhip* by way of *tranſcendencie abomination*. If *Moſes* would not *ſacrifice* in *Egypt*, becauſe it was an abomination to the *Lord*, (as hath beene ſaid) why ſhould wee provoke the *Lord* by *abominable* ſervice. All *ſyſtems* of *Theologie* are full of this in the *Theſi*, therefore we will not inſiſt upon it, but come as briefly as wee can, to adde ſomething, to that which hath beene ſpoken of the *Hypotheſis* or *Service-booke*, which Maſter *Calvin* calleth (as hath beene

Exod. 20. 5. *Deut.* 4. 24. *Deut.* 12. 30. 31. 2 *King.* 23. 15. *Exod.* 8. 27.

beene ſaid in his letter to *Franckford, the leavings of the popiſh dregs*: ſo the papiſticall Ceremonies therein contained, are truly called by that *Franckford Booke burthens, yokes* and *clogs*, to Gods *People* and his *ſervice*; beſides thoſe which have beene names, wee will ſpeake but a word or two more, namely, of *Feſtivall dayes*, to *Saints*, at leaſt *tranſitivè*, though not *determinativè*, as the *Papiſts* excuſe their *Idolatry*. The other is *kneeling* at the *Communion*; the former is an *intrenching* upon *Gods prerogative*: For *none can appoint an holy day, but he who hath made the dayes*, and hath all power in his owne hand, which is cleare; firſt, from the *denomination* of them in both *Teſtaments*; in the *old* they are called the *ſolemne feaſts of Jehovah*, not onely becauſe they were to be kept to *Jehovah*, but alſo becauſe they were of his appointing; and ſo in the *new Teſtament*, as we reade but of *one* for the ſelfe-ſame reaſons, it is called *The Lords Day*: another inſtance of clearing is from that *brand of rebuke*, that is put by God upon that *Jeroboam that made Iſrael to ſinne: he*, and *he* onely that the Booke of God ſpeakes of, tooke upon him, beſides all his *Idols* and *Idolatrous tricks* not to appoint another *Numericall day*, but the ſame day of another *Moneth*, namely, the *eighth Moneth*, where God hath appointed the *ſeventh Moneth*, and that out of reſpects *ſpecioufly politicke*, becauſe in the *eighth Moneth all the harveſt would be in*, and they might feaſt more freely. Secondly, that the Lords feaſt being finiſhed in *Jeruſalem*, they might come to *Jeroboams* feaſt; but theſe fig-leaves could not cover his ſcarres: but the ſpirit chargeth directly upon him, *that that was the Moneth* that hee

p. 89.

Levit. 23. 1. *Exod.* 32. 5.

Rev. 1. 10.

2 *King.* 6. 12. 32. 33.

had *lyed* or *coyned to himselfe*. *Gretzer* the Jesuite commends the *English*, (though it be nothing to our commendation) *Quod Calvino-papistæ Anglicè, &c. That as the Popish-English-Calvinists*, are freer in other *Rites and Ceremonies*, than the *Puritanes* in *France* and *Germany*, and other where, so they are in *holy-dayes*. And to say the truth, we are too free *indeed*; for as a learned man observeth, wee have *more holy-dayes than ever God gave to the Jewes*; we will not insist on this subject, they who will know more of it, let them reade *Altare Damascenum*, only wee will point at these two places, which may fully shew the unlawfulnesse of them: *Yee observe yeeres and dayes, I am afraid of you*; *Let no man judge you in meat or in drinke, or any part of a holy-day*. Yet those *holy-dayes*, though then out of date, were better than *ours*; for they were of *Gods appointment*, and so are not ours.

Gretz. de fest. lib. 8. cap. 2.

Cart. Wr. repl. 21.

p. 6. 42. &c.

Gal. 4. 10 11.

Col. 2. 16.

Sect.

Followeth in the next place *Kneeling* at the *Sacrament*, the last particular that wee are like to touch upon; for if we should reckon up all, a great volume would not hold them. This *Popish moderne posture*, of not above 400. yeeres standing, which (as hath beene said) and *Peter Martyr* witnesseth *Propter transubstantiationem & realem præsentiam invecta est in Ecclesia, &c. That to maintaine transubstantiation or reall presence, it was brought into the Church, and therefore to be abandoned with it.* Though *Innocent* the third, 1215. inacted for *transubstantiation*; and *Honorius* his successor decreed for a *reverent inclination* of the body, to the *Sacrament changed* into *a breaden* God, yet was it not used until the succeeding *Popes*, thinking this reverence not enough for

Colum. 521.

the

the *countenance* and *maintenance* of their upſtart *Dietie* allotted thereto, the higheſt point of *adoration*, for which there is neither *Scripture* nor *Antiquity*; neither *Precept* nor *Preſident*, but from the *Man of ſinne*; neither doe any Churches uſe it, ſave the Synagogue of *Rome*, ſome *Lutheran Churches and ours*; and howſoever this *miſplaced worſhip* hath been *cruelly manned out by the Prelacie*, and fomented by that miſ-begotten conceit of humility in Gods *worſhip*, becauſe they knew no better, yet the truth is, it is meere *will-worſhip*, and hath beene a ſharpe rod to Gods people; yea, and proved a *Scorpian* to ſome's conſciences, witneſſe the former, the violent deaths of divers for refuſing this geſture, as that worthy Gentleman, Maſter *Dyton*, ſtifled by his impriſonment in the Gate-houſe; Maſter *Porter* of *Ware* in the New priſon, and others: but becauſe many learned and unanſwerable Treatiſes are out againſt this diſapproved geſture, it ſhall be needleſſe, *actum agere*, to do a worke ſo often done. It is true, ſome have attempted to ſay ſomething for it; but in the ballance of truth, *hoc aliquid nihil eſt*, that ſomething is juſt nothing. For brevities ſake we will onely ſhut up the piece with one binding Argument. To adore in, by, or before a Creature *reſpectively*, or with a relation to the Creature, is Idolatry.

But to kneel at the *Sacrament*, is to adore, *in*, *by*, or *before* a Creature, *reſpectively*, with relation to the Creature. Therefore it is Idolatry.

The explaination of the *termes*, will make the argument the better underſtood: as, firſt, *adoration* is the higheſt point of *externall worſhip*, which

God

God will not admit with an intervenient or relative respect to any Creature; for that makes the Creature *Objectum significative à quo*, that is, the motive of the worship, the termes thus explained; this is the very same argument that our learned Divines stop the Papists mouths with, in the point of *adoring* God *mediatly* by the *Creature*; and as the *Papists* cannot deny the *Major*; so *sense* and *reason*, yea, the injunction of the commanders all verifie the truth of the *Minor* in kneelers; for they cannot deny the Elements, to be the motive of their kneeling, the *conclusion* then must needs hold; that it is Idolatry *dis-junct* or *improper* at least, as we argue against the *Papists*; but if the minds of thousands of ignorant receivers in the Country were knowne, it is to be feared, they fall foule on *conjunct* or *proper Idolatrie*, making the Bread *objectum determinativum*: in plaine, the Bread the *object* of their *worship*; with which sinne the *Papists* charge all the *Protestant kneelers*; for, *if Christ were not there bodily* (say they Iesuits) *we would rather be racked with horses than kneele.* So said *Spalato* after his revolt to *Rome*, and we confesse ingeniously, if the Papists should retort this argument upon us, it would put the learnedst *Conformers* to a *non-plus* to evade it. Here were place to have a fling at the *Crosse*, but we referre the desirous reader to *Zyons plea*, wherein there is a *succinct* and *learned* Treatise against the *Crosse*, proving it by many strong arguments, to be the *marke of the Beast*. All these, and much more are the household-stuffe of the *Service-booke*, against which wee will produce one argument more in the closure of this point, namely

P. 95. to p. 106.

God,

God will not heare the prayers of the *Service-booke*. *Ergo*, they are not to be offered.

The *Antecedent* shall be proved from that place of S. *Iohns Gospel*: *God heareth not sinners, if any man be a worshipper of him, and doer of his will, him hee heareth*: out of the later part, we reason thus negatively, *a Contrario*: *those prayers* which are not a *doing* of the *will of God*, *God heareth not*. Iohn 9. 31.

This Proposition is confirmed from other places, the Intercessions of the Saints (saith the Apostle) *must be according to the will of God*; and if they be not, the Lord will say, who requireth them? Rom. 8. 27. Esay 1. 12.

Now to the later Proposition:

But the *Prayers of the Service book* are not the doing of the will, nor according to the Will of God; witnesse all the former Reasons given against it; therefore *God* will not heare them.

Chap. VIII.

Three Motives.

HAving thus clearely evinced by so many Reasons as a cloud of witnesse, the unlawfulnesse of the *Liturgie*; for the *expunging* whereof wee shall add some more Motives in the closure: Let us now humbly crave your Honours favour, that according to the justnesse of our desires, and the truth of the reasons alledged; you would be pleased for the love that you beare and owe to the *Lord Iesus*, to the puritie of his worship, to the thriving of our bodies, soules, and estates, to the turning away of Gods judgements, mediate and immediate, to your gaining of honour above all your predecessors, to the chearing of the hearts of Gods people, the daunting of the enemies, and the making our Ierusalem the praise of the world; by all these, and
*Mat.*15. 13. many more, wee againe and againe intreat you, *to plucke up that plant of the service-booke, which God never set.* Oh, how the *Prelaticall Priests* grumble, when they heare of this place, and as the wicked *Manichees* abuse this place, in applying it against the Law of God; so we have had wofull experience, how the *Hierarchicall crue*, indeavour with tooth and naile; and therein worse than *the Manichees*, to supplant *Gods Law*, of whom wee might justly

justly say with the Prophet, *They have almost undone thy Law*; the worship of God is a prime and precious piece, *the ultimate end, as a Divine saith, of all sacred performances*, though the *edification* of *man* be the end subordinate: pure it is, and should be like God himselfe; yea, it is called *the feare of God*, in regard of that reverent awe that should be upon men, when they are in divine duties; when *Jacob* awaked from the *Vision*, it is said he was afraid; and said, *How dreadfull is this place, this is none other but the House of God, and the gate of Heaven*, by which is meant, *the House of God where his Saints are assembled, whose feare should be as Jacobs*, not a *slavish feare*, nor an *Idolatrous feare*, but a *filiall feare*, not daring to present to their Father in worship what he hath not planted and commanded. *Bernard* descants very sweetely upon this; *terribilis plane locus, dignus omni reverentia, &c.* a terrible place indeed, (saith the Father) not meaning the *stone walls, but the presence of God* in the *assembly*, where the faithfull inhabite, the *Angels frequent*, and *God himselfe dwelleth*. How *curious* was *Moses*, the man of God, in the *matter* and *manner of Gods worship*, that hee would neither have borne or hoose over or under the Commandement, that was the ground of his punctuality, from which hee would not goe one hayres breadth; and wherein wee intreate your Honours to follow him to the full. *Caleb* is said to follow God; *we will goe and sacrifice unto the Lord our God, as he shall say unto us.* Can it be so said of the *Service-booke*; no, sure it is no *sacrifice* of a *sweet smell*. Let any man that feareth God, tell us *ingenuously*, if he believeth that Christ, the *golden Censer* standing

Alsted.

Psal. 19. 10

Esay 29. 13.

Gen. 28. 17.

6. Serm. Psal. 57.

Exod. 10. 26.

Rev.8.3.4 ſtanding at the *golden Altar*, will receive the *Liturgie prayers*, and perfume them with the *odours* of his merits, preſent them to the father, ſurely we have no ground for it, becauſe (as hath been ſaid) Rom.8.2.7. they are not *according* to the *will of his Father*. Yea, Chriſt ſeemeth to *threaten* out of his *owne mouth* the contrary, in the 16. *Pſalme*, which is meant of *Chriſt*, he ſpeaking of, and threatning their *Idolatrous ſervice*, hee tells them plainly, hee will not *powre out their oblations*, that is, he will not be a *mediatour to their ſervices*: and ſurely this is no acceptable ſervice; it is *no beaten oyle for the Lampe* (though Maſter *Wommocke* pleaſed to ſtile it ſo) it is not ſure that *pure oyle*, out of the *to olives*, into the *golden* Zach.4.3.4. *Lampe* that lightens the Sanctuary; but it is rather *train-oyle*, and ſcarce ſo good, that foules the houſe, and darkneth the light; and for its *meſſages to heaven*, which hee *mentioneth* in his Epiſtle, we have made a good plea, (as we conceive) for the contrary, let him diſprove it if he can; for the whole book, though it concerne them with whom he dealeth in it; yet becauſe it *gliſters* as if there were *metall* in it, we may lay it a little to the *teſt*. The *Epiſtle* hath *two heads*: in the former he maintaineth *ſet-prayer in generall*; in the later he endeavoureth to juſtifie the *ſet prayers of the Lyturgy* in particular; in both theſe the expreſſions be ſmooth, and the palliations ſtretched to the furtheſt, but it may be ſaid without offence of both, λίαν τεχνικὸν οὐδὲν χρήσιμον, too neat, but nothing uſefull. The head of ſet-prayer we have not touched yet, till wee come to anſwer ſome objections; but wee cannot but Epiſt p.7. wonder at Maſter *Wommockes* incogitancie, to father a ſet form of prayer upon *Timothy*, terming it,

the first furniture that he provided for the house of God: a strange position and as unsoundly grounded from Saint *Pauls* direction. (Surely the Iesuites would blush at it) or at least it might be one of *John* of *Crage* his observations: from these words, *I exhort not that you pray*, as he glosseth, but that *Prayers be made for all men. Made* (saith he) *i.e. set-prayers.* 1 Tim. 2. 1. This is like *John* of *Garlando's* tricks, that did what he could to spoyle the Text with the *Glosse:* It is like a Sorbonists *misexposition* of that place, *Exod.* 29. 39. *Thou shalt present one Lamb*; the word *Ghasah* signifieth *to make*, which he and the *Romanists* apply to the words of Institution, *Hoc facite*, *Make this a sacrifice*; which as *Galasius* observeth, is a very ridiculous piece. Doth any man thinke, that this was either *Paul* his intention, or *Timothy* his practice? *Pasor.* no, sure it is a grosse mistake of the word Ποιεῖσθαι, which doth not signifie a *set forme of prayer exhibited*, but as the learned in the tongue observe, it signifieth *preces fundere*, *to powre out prayers by the helpe and guidance of the Spirit*, proved by the comparing of other places, where the same word is used: againe, the Spirit is said *to make request for us*, Luke 5. 33. Phil. 1. 4. dare any man glosse it by making a *set-form of prayer for us*, no sure, but the meaning is, *he causeth us to make request*. Rom. 8. 46. To be briefe, let us see how can he untie this knot; if *Paul* in these words *prescribed a set forme*, and *Timothy* made it the *furniture of Gods house*, then such a forme should be found, and all the Prayers injoyned by *Paul* should be set formes, because he injoynes no other prayer here, than he doth other where in other words, signifying to pray, as, Δέησις & προσευχὴ, both signifying to pray,

Luke 22.33. 1 *Cor.* 14. 15. and many other places; but to aſſume, firſt, no patterne is to be found; ſecondly, to affirme that all *Pauls preſcriptions* of prayer were for *ſet formes*, were a very groſſe and abſurd falſhood.

Ergo, ſo is the ground whence it ariſeth.

He might as well have ſaid; when *Chriſt* promiſed to pray for *Peter*, that hee promiſed to make
Luke 22.33. a ſet forme of prayer for him; for the words in both places are *ſynonima*; but enough of this, which is beſides our purpoſe.

Now, let us view as briefly as we can, what hee
Epiſt. p. 25. ſaith for the *Lyturgie in particular*; he confeſſeth it to be the *Daughter of a Romane Catholique*, that is
Goſpel firſt Sunday in Lent *p.* 12. well, and ſo doth Doctor *Boyce*; the *Novelliſts* ſay (ſaith he) *that our Communion Booke is nothing elſe but the Roman Miſſall and Portuis thruſt out of Latine into Engliſh*, which the Doctor contradicts not, for hee could not. Why, ſaith Doctor *Hall*, out of *antient models, not Romane*; yea, *why ſhould the child be beaten for the Parent*, ſaith Maſter *Wommock?* Foranſwer, if the childe be as like the parent in nature and properties, as hath beene proved, as an Egge is like to an Egge; then there is roome for neither in Gods worſhip, but both *mother* and *child*, like *Hagar* and *Iſmael*, muſt out of dores: for the parallels of *Saboth*, *Sun*, and other things, wherewith he would palliate, they are not *Homogeneall*, or of the like nature; for nothing can make them *cleane in Gods worſhip*, being *mans device* and worſhip ſtill.

p. 28. 29. Againe, the maintenance of theſe ſhreadie and ſcrappie prayers, from *gadding of the ſoule*, is but a

gadding

gadding argument. We have ſpoken of the ground of ſhort and ſappy *ejaculations*, upon other ground, and nothing like the fooliſh patches of the *Maſſe-booke*. *Auſtin* tells us of the many prayers that the *Iſraelites* made in the *Egyptian furnace*, and that they were ſhort *ejaculations*, but they would have continued them, but for their *burthens*; but men are forced to breake off here, where there is no *burthen*, but the *Service-booke* it ſelfe. *Epiſt.* 121.

Againe, he hath a plea from the *Leprous-houſe*, wherein wee are very willing to joyne iſſues with him; he confeſſeth, that the old *Roman Lyturgie* was like a Leprous houſe, the plague was ſpread in it; but now it is *picked, ſcraped, plaiſtered* with well *tempered*, (or rather *untempered morter*) hee ſhould have ſaid, that upon the deepeſt ſearch, *no corruption can appeare*, and therefore to be judged clean by the Law; but there he goeth too farre, and farther (wee conceive) then moſt of the *Prelates* would doe in a cold mood; yea, herein he is *contradictorie* to him ſelfe, for he acknowledgeth, *ſcars* and *defects* in it; and in his laſt page, of the *ſurvey of the parallels*, he joynes in evidence with the Author, in the diſcovery of errours, and ſueth for juſtice; but if the *Leproſie* breake out againe, then no affection of our *Communion* may lodge it. Now, to apply as the houſe infected, was utterly to be demoliſhed, and the rubbiſh and ruines thereof, to be carried forth into an uncleane place. The *Leproſie* of the *Maſſe* he grants to be this fretting *Leproſie*, the pieces we have (though we have them not all) are the very ſame in another tongue. The *Leproſie* of whoſe *matter*, *manner* and *contagious* effects wee have

p. 33.

p. 34.

p. 33.

Levit. 14. 43. 44. 45.

have fully proved, and the burthen of *Ceremonies* therein contained and preſſed upon mens conſciences, to have beene, and to be ſtill abominable Idols. Then it will follow, that all the *water* and *induſtry* of the world cannot cleanſe it, no more than the skin of a *Blacke a More*, or the ſpots of a *Leopard* which God can onely change, but will not doe with *matters* or *meanes* of ſtrange worſhip; then as *rubbiſh* they are to be caſt out into an uncleane place; marke, *an uncleane place*, not the meaneſt cleane place allowed it, much leſſe the *Sanctuary of God*. Upon this place, a learned Author obſerveth, *that we are taught by this ſevere Judgement, to abandon all Sinne*, but more particularly, to aboliſh all *Idolatry* and *Inſtruments*, and *Implements* of *Idolatrie*. Citing that place which might ſerve to cleare this point, if there were no more: *Yee ſhall alſo defile the covering of the graven Images, and the ornaments of thy molten Images, &c. Thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, get thee hence.* Upon the paſſages of the *Appendix* we ſhall touch when we anſwer the *Objections*: as for the parallel which he vieweth, the Author will make it good.

Ainſworth.

Eſay 30.32.

Wee proceed then, under your Honours favour, to our ſuit againſt the *Lyturgie*, without controverſie, *it is the garment ſpotted with the fleſh*, condemned by the Apoſtle *Jude*, which ſome expound by that of the Apoſtle, to be *an abſtaining from an appearance of evill*, and ſo indeed, this were enough to aboliſh the booke. The beſt Expoſitors apply the place againſt the *Carnall Rites* and *Idolatrous Ceremonies deviſed by men in Gods worſhip*; which if the Papiſts were cleared, (ſaith one) from the groſſeſt

Sect.

Verſe 23.

1 *Theſ.* 5.22

of

of their Idolatry and Paganiſme, would condemne them, and will not the *retainment* and *maintenance* exceedingly condemne us, that profeſſe wee are come out of *Babel*? To theſe Rites and Ceremonies, ſaith the ſame Author, as to that *ſpotted profeſſion of Popery*, wee ſhould not *conforme* our ſelves, neither in *uſe* nor *opinion*, but decline in all things, the very ſhadow and ſhew of them. What can be ſaid more *Emphatically* to the *purpoſe*: as God is to be admired in the leaſt of his creatures as well as in the greateſt, (ſaith a Father,) *Ita mente Chriſto dedita, &c.* So a minde devoted to Chriſt, doth as well take heed of ſmall faults as of great, eſpecially in Gods worſhip. The Hypocriticall and Idolatrous Jewes are not onely rebuked and threatened, for eating of *Swines fleſh*, contrary to the Law, but alſo, *that the broath was found in their veſſels*. *Auſtine* comparing the ten plagues of *Egypt*, with the ten *Commandements*, tells us, that the turning of the *water* into *blood*, doth ſignifie the *corrupting of divine worſhip by humane and carnall inventions of fleſh and blood*. The *Service-booke* and *Ceremonies* being ſuch, we have grounds to deſire, and your Honours to grant (as we conceive) *ejectionem firmam* againſt them both. *Sarah* by Gods appointment, wills *Abraham* to caſt out *Hagar* and *Iſmael*, the *Bondwoman and her ſonne*: and why, the *Mother* with the *ſonne*; for it ſeemes ſhe offended not? yes, it ſeemeth (as the learned doe obſerve) ſhe was an *Abbetter* of her *ſons evill*; ſo the *Service booke* and the *Prelates*, *the Cup and the Cover*, *the mother and the ſonne* ſhould be caſt out together: that riddle of the *Snow* and the *Water* may well be applyed to them,

Doctor Willet.

Hiero. Ep. Nepotian.

Eſay 65. 4.

Queſt 45.

Geneſ. 21. 10.

Mater me genuit, mater quoque gignitur ex me.

My mother brought forth mee, and is brought forth by mee; that proud *Hierarchicall humour* in *Austin* the first, brought in the Lyturgie, and that Lyturgie hath brought out, and hath kept up to this day the *Hierarchie*; if Christ be King of, and in his Church, in a more glorious and eminentiall way (as who dare deny it?) in word, though too many doe deny it in deed, then consequently, without all controversie, he must appoint his owne *officers, government and service.* Now, there is nothing more inculcated, and laid home in the Booke of God, than Christs *Kingly office*, to which all are *subiect*, and it is *subiect to none*; we will but cite some few places of many: *I have set, or anoynted* (saith God) *my King upon Zion the mountaine of my holinesse*, by which he meaneth his Church. Whence a learned godly Minister delivered within these few dayes; *that as Christ set up his Church, so it is his to provide for it.* To appoint and no others, offices and officers, and all religious service or worship, to which we were onely to submit, and to none other; another testimony from the Prophet *Esay* shall suffice: *Unto us a child is borne, and a son is given, and the government shall be upon his shoulders, and his name shall be called wonderfull, &c.* Now, if God never tooke off this government from Christ his shoulders, nor Christ never gave it up, nor all the powers of heaven, earth and hell be able to shake it; then first it must follow, (as the Spirit speaketh) *that of the increase of his government there must be no end.* Secondly, it is every way as good by consequence, that he will have no service or worship, but of his owne appointment.

Psal. 2. 6.

Esay 9. 6.

Verse 7.

appointment. *Porphyrius*, who was a great *Necromancer* (as *Eusebius* witnesseth) doth tell us amongst other things, *that the divels themselves* (whom hee calls Gods) *signifie unto their especiall servants, the Magitians, Quibus rebus, &c. with what things they are made to appeare, what is to be offered unto them, what dayes they should chuse, and what signes and Images they should make*; which assertion *Austin* confirmeth, *Non potuit nisi ipsis primis docentibus disci quid quisque illorum appetat, vel quid exhorreat*; it could never be learned but by their teaching (meaning the divels) what every one of them desireth, and what they abhorre: since the divell then loves to be Gods *Ape* in every thing, and his highest *Menial* servants account it nothing but reason, that he should prescribe orders in his owne *House*, and appoint what *Service* and *Ceremonies* therein as hee pleaseth; shall not the King of Kings, and Lord of Lords, and onely hee, appoint how, and by what meanes he will be served in his owne house; this is the reason why the *service* of God is called λογικὴ λατρία, *reasonable service*, for so we translate it, which might be more emphatically rendred, *sincere service, unmixed service*, according to the word; for so the originall word signifieth, as the Apostle *Peter* calls the word, λογικὸν γάλα, *the sincere milke of the Word*. Now, to draw to an end, for we are forced in the bulke to exceed our intention; wee crave leave further of your Honours to bind our desires with three strong motives for effecting of the worke, namely, from *Example* or *Patterne* for doing of it, from *danger* if it be not done, and from the *universall Covenant* binding every one in his place to the doing of it.

Lib. 5. de prep. Euang. c. 6.

Lib. 1. de Civit. Dei c. 16.

1 Epist. c. 2. 2.

CHAP. IX.

I. *Of the Patterne.*

Tit. 2. 7. FOr the first, as the Apostle willeth, to shew our selves to others *patternes of all good works and words*; we should make others good Examples, matter of our Imitation: *brevius iter per exempla quam per præcepta*, patterne is a more compendious way then precept: good Examples from *Gods* People have the force of a Generall rule to apply: all the Reformed Churches, when *God* turned them from *darknesse* to *light*; they expelled the *Prelats*, as the Officers of the Kingdome of *darknesse*: and the Popish Lyturgie, as a *false worship*, and *worke* of *darknesse*: To passe *France*, the *Low-Countries*, *Geneva*, the *Palatinate*, and others, be pleased to cast your eye upon our Neighbour Nation of *Scotland*, who have neither left *root* nor *branch* of Prelate or Popish *Lyturgie*; and have not we the same reasons to reject both? it is an infallible rule, both in Divinity and Politie, both in Church and Commonwealth, *Ubi sunt similes causa et Circumstantia, ibi locum habet exemplum*, where there are the like causes, and circumstances, there example takes place; the Causes why they cast both out, were their *offensivenesse* to *Christ*, his Church, King, and State; and hath ever Nation been so prejudiced, in all these

Pareus in cap. 11. ad Rom. p. 1114.

theſe particulars, as we have beene? and have we not beene, and are, partly yet invironed with a mantle wall of evill circumſtances: as the *Prelates* aggravation of their crueltie in preſſing of that Booke, and other like ſtuffe, their *inſolent, domineering* over *Nobility*, and others, yea, their *daring attempts*, to ſet a foot their *interdicted power*, and their *ſupercilious inſultations*, their proud words, and affronting attempts, vented by themſelves and their *Prieſts*, even now, when the hand of the Lord is lift up againſt them, which they will not ſee; but they ſhall ſee it: in this they are worſe than the *Egyptians*, or *Philiſtims*, who were cõtent (the Lord his hand being upon them) not onely to let the *Arke of the Lord goe*, but alſo ſent it up in the handſomeſt way that they could; taking *Egypt* for an example, in this their inſolent ſtriving againſt *God* and his *Truth*: they may be compared to the *Peaſants* of *Lycia*, whom the Poet fayneth to be *tranſformed* into *Frogs*, for their cruell and barbarous uſage of *Latona*, of whom *Lactantius* alſo makes mention; but the Poet tells us, that for all the Metamorphoſis, they left not their old manner:

1 Sam 6. 6.

Metamorph. Ovid. lib. 6.

Lib. 1. de falſa Rel.

Lutibus exercent linguas ——
Et quanquam ſub aqua, ſub aquis maledicere tentant.

Engliſhed thus:

Their brawling tongues, but ſetting ſhame aſide,
Though hid in water, under water chide.

Or, with *Du Bartas*, in this poſture, they may be compared to *Lyzards* or *Snakes*, cut in pieces,

Threat with more malice, though with leſſer might,
And even in dying, ſhew their living ſpight.

Or, as *God* ſaid to *Moſes* of *Pharaoh*, that hee

would not let his people goe, no, not with a ſtrong hand, that is, he will ſtand out with God; ſo doe they, they will not let the *Ordinances* goe, the *Liberty* of the *Miniſterie* goe, they will not let the *Kingdome of Chriſt* goe, though *Gods ſtrong hand* be out againſt them; but as hee fell at laſt, ſo ſhall they, and all their houſhold ſtuffe, and never riſe againe: the *Scots* have put them in the *pond*: let the love of the truth lead you, and their practice be to you as *a ſpeaking Embleme* in the words of *Gedeon*, *Looke on me, and doe likewiſe.* We will ſhut up the point with a parallel, of loyall entertainment of Kings, in their inthronization: the men of *Judah*, and the men of *Iſrael* contended zealouſly, who ſhould be moſt officious in crowning King *David*, though he was crowned before: *Judah anoynted him King over them*, and *Iſrael* did the like over them; and to bring the parallel neerer home, what pious emulation was between us and our brethren, the *Scots*, to ſet King *James* of bleſſed memory, upon the throne of *England*? they might both deſervedly ſay, (for they ſhewed it in effect) that they were his *fleſh and bone*, as *Iſrael* ſaid to *David*, *hee was no ſtranger*, as the Scripture hath it, *but a King from among his brethren*; never King was received with greater concourſe, higher magnificence, and more applauſe; this made the Kingdomes, as *Jeruſalem*, as a *Citie* compacted in it ſelfe, which the *Septuagint* tranſlateth μετοχὴ ἀυτῆς ἐπὶ ἀυτὸ, *a participation*, or *communication together*, often indeed attempted, but never effected till then; but now (bleſſed be the name of God) in a more *loving league, and ſtricter bond* than ever; contending who ſhall doe *God*, and his *Majeſty*

Exod. 3. 19.

Iudg. 7. 17.

2 Sam. 24. 5.

2 Sam. 5. 1.

Deut. 17. 15.

Pſal. 122. 2.

Majeſtie that now is, moſt ſevice: ſhall we not then joyne with them, heart and hand, in bringing the *Lord Jeſus, the King of glory into his Kingdome?* hee hath ſhewed himſelfe no *ſtranger* amongſt us, but done great things for us; but to the woe of our hearts, we have uſed him too long like a *ſtranger*, in keeping him at dores, and the dore upon the hinges. Now, let us *ſet open the gates, and bring him in with triumph*; which will never be done, ſo long as the *Prelacy* and the *Lyturgie*, or either of them keepe the houſe, *Non patitur regni ſocios*, Chriſt will have no conſorte in his Kingdome, much leſſe an *Anti-chriſt*; Chriſt bare many calumnies and injuries from the *Jewes* at his arraignment under *Pilat*, and paſt by many things, not anſwering againe; but when *Pilat* came to meddle with his *Kingdome*, he would not let that paſſe, but freely avouched it, *Art thou a King* (ſaith *Pilat?*) *thou ſaiſt I am, anſwered Chriſt, and to this end was I borne, and for this cauſe came I into the world, that I ſhould beare witneſſe unto the truth*: of which words *Paul* giveth this teſtimony, *that Chriſt, before Pontius Pilate, witneſſed a good confeſſion*: which words of the Apoſtle have two *remarkable things* in them: Firſt, that *Chriſt* hath a *Kingdome*, which hee will *vindicate*, in deſpight of all *oppoſing power*, wherein he will have his owne *officers, government* and *ſervice*, to take place. Secondly, that this *courſe* muſt *continue* till the *comming of the Lord Jeſus*, and every one that is of the truth, eſpecially *Miniſters* and *Magiſtrates*, muſt *maintaine* it, as they will anſwer it at that day; for this worke, God hath brought you together; and if you ſhould divert this worke, ſo exemplified, and preſſed

Rev. 3. 20.

Iohn. 18. 37.

1 Tim. 6. 13.

preſſed by command (which God forbid) then might Chriſt ſay unto you, as *David* to his *kindred*, yee *are my breithren, yee are my bones and my fleſh, wherefore are yee the laſt, to bring backe the King?* 2 Sam. 19. 12. Wherein, if you will not be faulty, but intend (as we verily hope you doe) *to bring backe the King*; then let it be your ſpeciall honour, *make the paths of the Lord ſtreight*, by removing of that *rubbiſh, that the King of glory may enter in.*

Sect. The ſecond *Motive* is from the *Danger* of not removing of the *Service booke. Danger*, as all know, *Croſs ſtins.* is the ſtrongeſt motive to cauſe a people or Nation to take heed: Hiſtories report, *that danger hath made a dumb man ſpeake.* The danger from this *Service-booke* may be looked upn in a *two fold reſpect*, namely *à priori* from that which is *paſt*, and *à poſteriori*, from that which is like to *enſue*; the former may alſo be looked upon in a way of *propheſie*, or in a way of *performance*, the *men* and *ſervants* of *God*, to whom hee was pleaſed to reveale himſelfe in more then an ordinary way, eſpecially in time of *perſecution* or ſome *preſſure* lying upon them, have foretold, how the houſe of *David ſhould wax weake, and the houſe of Saul ſhould waxe ſtrong*, that is, *Popery* ſhould make head, and the *truth of Chriſt* ſhould ſuffer much, and many in triall ſhould forſake it; according to that of *Simeon, a ſword ſhall pierce through thy owne ſoule alſo, that the thoughts of many hearts may be revealed*, *Luk.* 2. 35. where by the ſwords piercing of the ſoule, according to all the ancient, is meant the *wounding ſorrowes* of the mother of Chriſt at his ſufferings, and by the revealing of the *thoughts*

is meant the diſcovery of ſome ſtumbling or taking ſcandall at his death. *Chryſoſtome*, *Auſtin*, *Origen*, *Ambroſe*, *Theophylact*: and what is the ground of all this but theſe dregs of *Poperie*, now in *Controverſie*, and the *hurtfull Hierarchie*, one of theſe upholding another; a godly and famous Miniſter preaching to the baniſhed beyond Seas in Queene *Maries* time, that *Gods anger was much provoked againſt England, for ſlackneſſe to reforme, when they had time, place and power*; and ſo it was indeed: for he caſt back that partiall reformation into the flames of *Antichriſtian tyrannie*, and gave many up unto fearefull *Apoſtacie*: Further the good man ſaid, it ſtood them upon it, to looke to it, and to be *circumſpect* for feare of *after-claps*, meaning, that a partiall *reformation* would not ſerve. God will never indure (as hath beene ſaid) the *poſts and threſhold* of *Baal*, and his to ſtand together; the like more fully was delivered by Maſter *Rogers*, that honourable *Proto-martyr*, in his dayes, when the Goſpell ſhould be eſtabliſhed in *England*, *if the Kingdome of Antichriſt were not utterly caſhiered, and totall reformation made in Gods Worſhip, that our perſecution ſhould be greater*, and our triall hotter, then in the dayes when he and other ſuffered; if we will not remove that which is an *abomination* to God, as this *Booke* is proved to be, it is juſt with God to caſt us away. One more of this kind from a *Peer* of this land, who on his death-bed cryed, *Woe to England, becauſe they turned all their religion into politie*: dangerous experience hath taught us the truth of theſe *predictions*: for from that *halting reformation* after Queene *Maryes* death, wherein wee pleaſed our ſelves with

Acts 26. 28. *Agrippa*, his almoſt, in the originall ἐν ὀλίγῳ, *but a little*, the *Babylonians* and *Edomites*, *Prelates* and *Jeſuites*, under the favour of their *Canons*, got at length ſuch footing, and made ſuch head for *Popery*, *Arminianiſme*, and that eſpecially, by cauſing the *Nilus* of that *Service-booke* to ſwell, and heating the furnace of *perſecution*, that Religion and Politie, the two *twins of Gods favour*, were ground like to *Archimedes* his *tomb*, *ſo overgrowne with thornes*, that it could not be found; yea, the *woman* in the *Revelation* was brought againe unto that ſtrait, as to thinke on nothing but of flight to the *wilderneſſe*: And further, how nigh were our *neighbours* and *brethren* the *Scots*, to the pits brinke of ruine, both of *Religion* and *State*, and that by *re-admitting* of theſe *ſynonicall Prelates*, and the *Trojan horſe*, *the Service booke* to enter, out of which, if God had not beaten the braines, we were like to have had a new *Babyloniſh captivitie*; yea, wee may both truly ſay with *David*, *There was but a ſtep betweene us and death*; had not God ſet in, as a *preſent helpe* in our diſtreſſe, and raiſed you and others, the *men* of his *right-hand*, in the very nicke of need, our enemies (as the *Pſalmiſt* hath it) *had ſwallowed us up alive*.

Tullie.

Cap. 12. 14.

1 Sam. 20. 3.

Pſal. 124. 3.

Sect. As we are gone thus farre with the danger paſt, and partly preſent; ſo we deſire your Honours leave, to preſent the appearance (as we conceive) of future danger, and that partly to the Church, and State in generall, and partly more particular, to your ſelves, if this *Service Book* be not removed: to make both theſe dangers more viſible, let us compare our preſentment with the 9*th* Poſition of *Zions plea*, in theſe words, *If the Hierarchy be not removed*,

removed, and the Scepter of Chriſts Government (namely Diſcipline) advanced to its place, there can be no healing of our ſoare, no taking up of our Controverſie, with God, yea our deſolations, by his rareſt Judgements, are like to be the aſtoniſhment of all Nations.

As the parts of the Poſition are ſoundly proved, ſo the ſame may be ſaid of the *Service-Booke*, and the very ſame Arguments concerning our danger will ſerve the one, aſwell as the other; wherfore we intreat your Honours to review the Poſition, and its proofes: the Hierarchy and the *ſervice-Booke* are reſembled already, to Mother, and Child, ſo may they be to two twins, begotten and borne of Pride and Superſtition, nurſed and brought up in the lap of Coverouſnes; theſe twins are *born together, live together*, and *muſt dye together*: a great Judge returning from the Circuit of the Emperours ſervice, and hearing his Wife to be alive, replyed, *ſi vivat illa, morior ego*, if ſhe live, I am dead: ſo if they live (we meane their Callings then our life may prove worſe then death. *God* will beare with many ſinnes, in a People profeſſing *Chriſt*, but with keeping *Chriſt* out of his Throne, by intruding Officers and a Superſtitious Worſhip, he will not beare, eſpecially of a long continuance; but will be avenged of ſuch a People, if they be as the *Apple of his eye*, witneſſe *Samuels* ſpeech to the Iſraelites, who beſides their deſiring a King before the *Lords* time, were faulty in many other things, as appeareth verſe the 20. yet he telleth them, *If they, and their King, will follow the Lord, they ſhould both continue* (for that is the beſt reading) where *by following the Lord*, is meant, eſpecially the *ſerving*

1 Sam. 12. 24. 25. 20, 25. *of him according to his will:* but if they ſhould turne aſide from following the *Lord* in a corrupt way of his Worſhip, then the hand of the *Lord* ſhould be againſt them, as it had beene againſt their Fathers, *yea they ſhould be conſumed, both they and their King*; and as *Samuel* to terrifie them called for *thunder* and *raine*; ſo we have felt, both *thunder* and *raine*, *Judgement* yet mixt with *mercy*, both from the mediate, and immediate hand of *God*, and doe feele it at this preſent, and all to the end we ſhould cleare his Houſe of corrupt Worſhip. The yoake of the *Philiſtims* was never removed from the necke of the *Iſraelites*, till they put away their *ſtrange Gods*, and *Aſhtaroth* their ſpeciall Idoll: But when their *humiliation* was joyned with *Reformation*, then the *Lord* gave, not only deliverance, but alſo Victory over, and freedome from their Enemies.

verſ. 17.

1 Sam. 7. 3. 4. &c.

II. *From the Danger of not doing.*

Sect. A word now of the particular *Danger*, whereof we make bold to give you notice; as *God* hath honoured you, in calling you, to be the Reformers of Church and State, ſo the *worke is great*, as *Nehemiah* ſaid, and the *danger* proportionable, if it be neglected. When *God* putteth his ſelect Servants upon high Imployments, whether they be Magiſtrates, or Miniſters, knowing beſt their weaknes, and the many Impediments; he puts them on ever and anon, to be couragious, not to feare or be afraid, and the ground of all is, *have not I commanded you?* So the *Lord* giveth the Prophet *Jeremy* a charge *to ſpeake all that the Lord ſhould command*,

c. 4. 19.

Ioſua 1. 9. Ieremi. 1. 17.

mand, and backeth it, with a threatning, *be not dismayed at their faces, leaſt I confound thee*, both the Hebrew and the Septuagint hath it, *leaſt I make thee affraid. Saul* his diſobedience in ſparing *Agag and the fat of the Cattle* (notwithſtanding of all his faire pretexts) with the fearefull puniſhment inflicted by *God* upon him, may be a terrour to all *Men in place*, that they doe not the worke of the *Lord* by halves, and quarters, but that with *Caleb* they *follow the Lord to the full*. The *Lord* hath layd his Command upon you to put away the Excommunicate thing, and to cleanſe his houſe of Idols and Idolothites, and bleſſed be that *God* whom you ſerve; ye have begun, by your Edicts, though Men of diſobedience hinder the worke: but follow home the worke, we intreat you, and remember thoſe *Achans*, but above all put away that *Aſhtaroth*, the *Service-Booke*, for that we may well call *fundi noſtri calamitas*, the very Caterpiller of *Gods* Husbandry. To ſhut up this Motive, from the point of danger, be pleaſed to take notice, how *God* beares in upon *Moſes*, that great Commiſſion to *Pharaoh* to let his People goe, and that both, by words and ſignes, namely, *by turning his rod into a Serpent*; his *hand made Leprous*, and the *waters turned into Blood*; which were not only to confirme him, in his Meſſage againſt the feare of his Adverſaries, but more particularly to teach him, that if he withdrew himſelfe, in part, or in whole, from the worke, the Plague of Leproſie, of Blood, and Biting with Serpents, ſhould be upon him; yea *God* put *Moſes* upon a preſent tryall of Obedience and Faith, by cauſing him to take the

Num. 14. 24.

Exod 4.

Serpent by the tayle, notwithſtanding of the danger to be bitten by it: we ſpeake to the wiſe, who can apply it better then wee.

CHAP. X.

Of the Covenant.

THe Third Motive for removall of this Book, may be taken from the *Proteſtation* dated *May 5th* 1641. Confirmed, ſent abroad, and ſolemnly ſworne unto; yea and bound up, with a publique Covenant, on the Publique day of Thankſgiving, by Miniſters and People, ſo that it is an unviolable Covenant ſtricken between *God* and Us, like unto
Nehem.9 38 that in *Nehemiah*, which is there called *a ſure Covenant, a written Covenant, to which our Princes, Miniſters and People ſeale unto*, from which we cannot depart, except we will incurre that fearefull
Pſal.15.4. Judgement threatned againſt Covenant-breakers, Emblemed out unto us in Scripture, by dividing of the Sacrifices, and cauſing the parties to goe
Gen.15.17. *betwixt them*, admoniſhing, that *God* will ſo divide them in his *wrath*, if they forſake the Covenant:
Ier.34.18. The ſubject of the Covenant conſiſteth of three parts: In the firſt we are ſworne and tyed to maintaine all the Rights of Religion, King, and State: In the ſecond, to oppoſe all Perſons and Things, that doe oppoſe the three former mentioned, and more ſpecifically, to oppoſe with all our

life

life and *power*, *all Popery and Popiſh Innovations*, which Expreſſions are thrice mentioned; once in the *Proteſtation*, or *Oath*, and twice in the Explanation: the third and laſt piece of the ſubject, is the Peace of the three Kingdomes, *England*, *Scotland*, and *Ireland*, which we by Oath are alſo bound to maintaine: Hence two Arguments will offer themſelves; one more directly, and the other by way of conſequence.

For the former, if all Popery and Popiſh Innovations are to be oppoſed, then it will follow, that the *Service-Booke* and Ceremonies ſhould be oppoſed, and by conſequence, by your Authority aboliſhed, *Verba Statuti ſunt ampliandа, non reſtringenda*, the words of Acts and Statutes for good, and againſt evill, are to be taken in the largeſt extent: but the words themſelves, are univerſall enough. Now that the *Service-Book* and Ceremonies therin contained, and preſſed upon mens Conſciences, are Popery, We, and many others have cleared; yea they are Popiſh Innovations, *Nam omnia quæ à Chriſto non ſunt, nova ſunt*, all things that are not from our King *Chriſt* in his Worſhip, are meere Innovations, as *Tertullian* was wont to call *Praxeam*, *heſternum Praxeam*, a yeſterdayes upſtart: ſo one, and all of them, are Exotick and upſtart *things*; It is true indeed by the Malignity of the Maſters of thoſe Ceremonies, the bulke was increaſed, and would have been like the Crocodiles, who grow ſo long as they have a being; if you had not come in place of the Trochyrites, a creature terrible to the Crocodiles, which leapeth upon their backs and brings them to the ſhoare; but otherwiſe for the

Sect.

Contra Prax.

Plin lib.8.c. 25 the kind, they are all *non ejuſdem farinæ ſed furfuris*, the ſame kind of Bran; and as the Woman ſaid of the Foxes, *If one be good, all are good.* For the further confirmation, that they are Popiſh, we have proof, from that Treatiſe of Ceremonies annexed to the *Service-Booke*: in ſome antient Copies we have read, *that they thought good to retaine ſome Popiſh Ceremonies*: but in another Coppy they call them *the old Ceremonies retained ſtill*, all one in effect.

Bible in the Dutch letter. An. 1561

Sect. The latter Argument, from the *Proteſtation*, by way of ſequell, is from our mutuall Covenant, and Oath, joyntly, and ſeverally to maintain, the Peace of the three Kingdomes, which is impoſſible to be done, in the Opinion of our Brethren the Scots, without Identity of Diſcipline and Worſhip; witneſſe the very words of the Arguments, by the Scottiſh Commiſſioners, given to the Lords of the Treaty, perſwading Conformity in theſe, to be the chiefe meanes of Peace.

We will tranſcribe ſome paſſages, for all we cannot, leaving the thing it ſelfe to your Honours review. *It is* (ſay they) *to be wiſhed, that there were one Confeſſion of Faith, one forme of Catechiſme; one*

Pag. 2. *directory for all the parts of Gods publique Worſhip; as Prayer, Preaching, adminiſtration of Sacraments*, &c.

The Arguments that they uſe, are firſt, from the Conjunction of *ſpirit and preſence*, both of *great and ſmall; of Aſſemblies in the Court and other where; where there is Oneneſſe of worſhip: but by the contrary, there is deviſion, where the worſhip is diverſe.*

Secondly, *Unity of worſhip will extinguiſh thoſe Nick-names, as Puritanes and Schiſmaticks, put upon profeſſors.*

Thirdly,

Thirdly, *This will make the Miniſters of both Nations, with face to face, labour ſtrenuouſly, and cheerfully to build up the Body of Chriſt.*

Fourthly, and laſtly, *This will breake the backe of the Recuſants hope of bringing Rome into England*, all which works ſtrongly for *peace*, the ſence wher- Pag. 3. 4.
of wee cyte, though not the very words: But *if this Unity of Worſhip be not* (ſay the Commiſſioners) *there is no Unity in Polity or Church to be looked for:* for as all the former Combuſtions, and Stormy tempeſts, formerly aroſe from that Popiſh *Service-Booke*, borne in upon them, whereby all the three States were much indangered: ſo they profeſſe in plain terms, *that their Reformation ſo dearly bought, ſhall againe be ſpoyled and defaced from England; and whatſoever peace ſhall be agreed upon, they doe not conceive, how without Reformation it ſhall ever be firme and durable:* for that Service Government, and Officers, being none of *Chriſts*; but the maine Evill, and the cauſe of all Evill in the three Nations: that Maxime obſerved by the Commiſſioners, we may feare will prove too true, the ſame Cauſes will not fayle to produce the ſame Effects: witnes *Symeon* and *Levyes digging through the wall*, that is, the preſent conſpired Plots of Treaſon, like to blow up all, if they be not hindered, even when you and your Brethren are making up the breach: Now as we are tyed by Oath to the preſervation of this Peace, according to our Power; We can looke for no Peace with *God*, nor bleſſing from *God*; if we give way to that, or ſuffer that, according to our power, that breaketh this peace. They ſay in the Preface of the Ceremonies, *that without* Pag. 8.

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Bible in the Dutch letter. *An.* 1561

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We will transcribe some passages, for all we cannot, leaving the thing it selfe to your Honours review. *It is* (say they) *to be wished, that there were one Confession of Faith, one forme of Catechisme; one directory for all the parts of Gods publique worship; as Prayer, Preaching, administration of Sacraments*, &c.

Pag. 2.

The Arguments that they use, are first, from the Conjunction of *spirit and presence*, both of *great and small; of Assemblies in the Court and other where; where there is Oneness of worship: but by the contrary, there is division, where the worship is diverse.*

Secondly, *Unity of worship will extinguish those Nick-names, as Puritanes and Schismaticks, put upon professors.*

Thirdly,

Thirdly, *This will make the Miniſters of both Nations, with face to face, labour ſtrenuouſly, and cheerfully to build up the Body of Chriſt.*

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of wee cyte, though not the very words: But *if this Unity of worſhip be not* (ſay the Commiſſioners) *there is no Unity in Polity or Church to be looked for:* for as all the former Combuſtions, and Stormy tempeſts, formerly aroſe from that Popiſh *Service-Booke*, borne in upon them, whereby all the three States were much indangered: ſo they profeſſe in plain terms, *that their Reformation ſo dearly bought, ſhall againe be ſpoyled and defaced from England; and whatſoever peace ſhall be agreed upon, they doe not conceive, how without Reformation it ſhall ever be* Pag. 8.
firme and durable: for that Service Government, and Officers, being none of *Chriſts*; but the maine Evill, and the cauſe of all Evill in the three Nations: that Maxime obſerved by the Commiſſioners, we may feare will prove too true, the ſame Cauſes will not fayle to produce the ſame Effects: witnes *Symeon* and *Levyes digging through the wall*, that is, the preſent conſpired Plots of Treaſon, like to blow up all, if they be not hindered, even when you and your Brethren are making up the breach: Now as we are tyed by Oath to the preſervation of this Peace, according to our Power; We can looke for no Peace with *God*, nor bleſſing from *God*; if we give way to that, or ſuffer that, according to our power, that breaketh this peace. They ſay in the Preface of the Ceremonies, *that without*

Ceremonies it is impoſſible to keep Order, or quiet Diſcipline in the Church. So we reply, that Mans Ceremonies in *Gods* Worſhip, will ſpoyle the peace and quietneſſe, both of Diſcipline and Worſhip, witneſſe the putting of the Arke upon the Philiſtimes Cart, though it was a new one. *Eraſmus* telleth us, *quòd mala non ſunt tantùm abolenda, ſed etiam quæ ſpeciem mali in ſe habent*, things evill of themſelves, are not only to be aboliſhed, but thoſe that have in them Appearance of Evill. In all this, Noble Senators, We take not upon us to put uncouth gloſſes upon your Edicts, but under favour, we uſe the words without forcing, to *overturne* that which croſſeth the Truth and Peace of Religion and State: As Meanes conduce to the End, ſo Impediments fruſtrate the End, if they be not removed. And now ſince (under favour) We have preſumed to inlarge our ſelves in this point of Peace, We begge leave of your Honours to ſpeake a word or two of the Improbabilities of Peace here among our ſelves, without removall of that ſtumbling block, the *Service-Booke*. People can worſe be without the Ordinance, then without Liberties, Lives and Being. When *Pompey* the Great, was about to ſupply *Rome* with food, in a great Famine, the Maſter of the Shippe told him, when he went aboard (a great Storme appearing) that he could not ſayle and live. *Pompey* replyed,

Apoph. 66.

Πλεῖν, πλεῖν ἀναγκαῖον, ζῆν οὐκ ἀναγκαῖον.

There is neceſſity of Sayling, but not of Living: and in this caſe what ſhall they doe? for with this Mock-ordinance, or Will-worſhip, of the *Service-Booke*, they dare not joyne: *There are*

ſuch

ſuch multitudes of people (ſaith *Smectymnuus*) *that diſtaſte this booke, that unleſſe it be taken a courſe withall, there is no hope of any mutuall agreement, betweene Gods Miniſters and their people.* We wil ſay no more of this; but let the ſudden tumult raiſed by that make-bate *Service-booke* in *Scotland*, be a *ſeaſonable Caveat* to us and all other Nations, to ſtrike with *Authoritie*, leſt that which ſhould be done with the *Right-hand*, be done unhappily with the *Left-hand.*

Here might be place for another Motive, namely, from the reward, *ſed rectè feciſſe præmium*, to doe nobly is reward enough, God imployeth not man, *propter indigentiam, ſed propter munificentiam*, ſo much for any need of him, as for honouring of him by that imployment, up then, as the Lord biddeth you, your *Honour* ſhall be *blazoned* through the world, you ſhall be called the *Saviours upon Mount Zyon* in ſetting Chriſt on his Throne, *and the Kingdome ſhall be the Lords.*

Anſwer of the Surplice.

VVEe had almoſt forgotten to ſay ſomewhat of one ragge of the Ceremonies, uamely, the *Surplice*, of all the Idolatrous Rites not the leaſt, yea, worſe (we dare averre) than that *Plague ſore Clout* which was ſent, as ſhould appeare, to infect Maſter *Pym*, and the reſt of the Houſe; for this ragge is ſo infectious in Gods worſhip, that many thouſands of Gods people dare not joyne with it, and that upon good grounds, as ſhall appeare; for as it hath beene argued againſt all the rabble of the Ceremonies, it is mans device, and hath been an Idol in Gods worſhip.

Therefore, in the worſhip of God, it muſt be an Idoll ſtill. The Antecedent no man will deny, for it hath beene the Maſter Idoll in worſhip amongſt the Papiſts, ſanctifying all other Idols, and without which, it is unlawfull to *officiate*.

The conſequent is as cleare from induction of particulars as hath been inſtanced from groves and things of that nature, yea, from the *Braſen-Serpent*, though of God his inſtitution; now according to the rule of art, either let the defendant give an inſtance *extrapropoſuum*, beſides the thing in queſtion; or acknowledge the truth of the Conſequent without contradiction.

This hath been a grand Inſtrument of much miſchiefe againſt the Miniſters and People of God, as we

we can ſhew at large, depriving the people of their faithfull Miniſters, and the Miniſter and theirs of all meanes of livelyhood. The unlawfulneſſe of this Babyloniſh Garment will further appeare, if we looke to the originall whence we have it.

We muſt either have it from *heathen Rome*, which in her Idolatrous ſervice did apiſhly imitate *Aaron* his garments, as it is inſtanced in the raigne of *Numa*, 800. yeeres after the Law; or we muſt have it from the *Druides*, the mad heathen Prieſts amongſt the *Gaules* and *Britans*, or from *Antichriſtian Rome*, as we have indeed, it being one of the *Popiſh Ceremonies retained*: or, laſtly, from the Prieſtly attire of *Aaron* which heathen and Popiſh *Rome* hath impiouſly followed, denying thereby the *Lord Jeſus* to be come in the fleſh, who with his graces was typified out by thoſe goodly and beautifull garments, which being ſhadowes, are done away, and Chriſt the body is come; for us then to imitate them in this fooliſh relique, or to deviſe a Prieſtly garment of our owne head in Gods worſhip, is to rob Chriſt of his honour exceedingly, and to make our ſelves deeply guilty of will-worſhip: Had not God himſelfe clothed thoſe garments in the Law, with a particular and punctuall command, for matter and manner, they had beene fooliſh and ridiculous things; they made the holy garments (ſaith *Moſes*) as the Lord commanded: which later words, as the Lord commanded, are repeated, as the learned obſerve, nine ſeverall times in this Chapter, intimating that they did not ſwarve one jot from Gods direction, teaching all Gods ſervants thereby, as the learned apply it (*ut ſe contineant*

Galleſius.

Col. 2. 17.

Exod. 39. 1.

Simler.

Pelarg.

ant intra limites verbi Dei) that they containe themselves within the limits of Gods Word, and bring nothing into the service of God of their owne invention; for the Apostle calls that ἐθελοθρησκία, will-worship; this being so, it appeares what evill workers those Ministers are who with an high hand do display this Banner of the man of Sinne against Gods owne face in the time of his worship, interposing betwixt Gods presence and the worship, and diverting of the blessing upon the worship, for *Moses* is said *to blesse the worke of the worship*, upon this ground, because *hee saw it done, as Jehovah had commanded.* The *Hebrewes* adde, and that truly, that because of this the presence of God was in it.

Smec. Col. 2. 23. Exod. 39. 43.

Wherefore we humbly intreat your honours, as yee would have God to be in his worship, and his blessing upon it, and upon you and us in a perfect hatred of that *menstruous Cloth* and *Garment spotted with the flesh*, to cast it out, and all the rest, as *Carkasses of abominable things*; but withall, wee intreat you, to set the *Masters of the wardrobe* on packing with them.

Esay 30. 22.

It is observed as a custome amongst the Papists, that they bury their Prelats in all their Pontificall robes, of which a learned Divine tells us, he could give no reason, except they meant they should doe service when they were dead, that had never done any being alive. If your Honours will lap up the Prelates in the seare-cloth of their owne Surplices, and intombe them in the Tabernacle of the Service-booke, imbalmed with the strange oyntment of their owne Ceremonies, and bury them under the Oake that is in oblivion, as *Jacob* did the

Genes 35. 2.

Idols

Idols of his family, and as our neighbours and brethren have done with the like ſtuffe, then the feare of you ſhall be upon all your enemies, and the child that is to come ſhall bleſſe God for you. *Veſ. 5. Ioſ. 2. 9.*

CHAP. XL.

The Objections.

NOw, wee come in the laſt place, to remove ſome *Objections*, which we ſhall ſhew to be of no great waight, and therefore we uſe the fewer words: *Object.*

The firſt is from the *Antiquitie* of the *Service-booke*, to which Doctor *Hall* and others have received an anſwer by *Smectymnuus*; but ſay it had *Antiquity*, without truth, it were no better than a *cuſtome of errour*, *Et nullum tempus occurrit Deo*, there is no preſcription to the King of Kings. *1. Object. Sect.*

The ſecond *Objection*: *Many good men have uſed it, and liked it well*; for anſwer, *teſtimonia humana non faciunt fidem*, Mans approbation is not current of it ſelfe, but as it buts upon the faithfull witneſſe, otherwiſe it is an inartificiall argument, as *Logitians* call it; the *Patriarchs* uſed, and did many things that were not approveable; ſome good Kings of *Judah*, as *Amaziah* and *Jehoſaphat*, tooke not away the *high places*, were they any whit the better for that? yea, the ſuffering of them is ſet *2. Object. Sect.* *1 King. 14 4 1. 22. 43. 2 King. 18. 4 to 9.*

up

up as the *Kings fault*; it were better to follow *Hezekiah* that tooke them away. Maſter *Wommocke* alledgeth for the *Service-booke*, that *Rome* is not demoliſhed in the firſt day, and ſo wee alledge againſt it, that good men in mending times, did either ſee as farre as their *Horizon*, or at leaſt as they durſt: ſo we have more light, and are ſet upon their ſhoulders, therefore it is both ſinne and ſhame, for us not to ſee more and doe more than they did; *Hezechiah* did more than *Joſaphat*, and *Joſiah* more than they both.

3. *Object. Sect.* Thirdly, it is objected, *that it hath many good things in it*, that is anſwered already, the *Alcoran* and *Talmud* have many good things in them; yea, the *Apocrypha* Bookes have many excellent truths in them, are they therefore to be preſented in Gods worſhip?

4. *Object. Sect.* The fourth objection is from a *more convenient Courſe of correcting of it, than caſhiering of it.* For anſwer, what *King* or *State* did ever yet thrive in moyling & toyling themſelves to make cleane the *Popes leprous* ſtuffe to bring it into the *worſhip of God*; but all that ever proſpered in that worke, made utter *extirpation*. *Popes* will be content to heare of reformation, and give order for it to their *Cardinalls*, but they are joyned to their *Idols*, as God ſpeakes of *Ephraim*, *let them alone*. *Hoſ.4.17.*

Secondly, this is not Gods courſe in reforming of his houſe: as the rubbiſh of the Leprous houſe was to be caſt out into an uncleane place, as hath beene ſaid: ſo polluted pieces of *Idolatrous ſervice*, are not to be brought by any *cleanſing*, into the Houſe of God; God commandeth his people to *Lev.14.43.*

throw

throw downe the *Altars* of the *Canaanite*: where under *Altars* are comprehended all other *abominations*; they were not to ſet a new trim upon any of them, but becauſe they obeyed not the Lord, they ſmarted for it. Bleſſed be God, who hath put it into your hearts, to ſtrike at *Altars*, *Rayles*, *Pictures*, *Croſſes*, *and all the popiſh Idols*, we are in good hope you will not leave a popiſh reliqne in the land, neither in Church or ſtreet, and then wee may be ſure there ſhall no *Canaanite* dwell in our land; this *ſcraping* and *picking* that *M. Wommock* ſpeaks of, will be no better then *paring of the nails*, & *ſhaving of the hayre*, which as the great *Turke* ſaid of his army, *will quickly grow againe*; yea, and grow againe the faſter too: good medicines in naturall things may be extracted out of ranke poyſons; but ſo cannot pure worſhip out of things polluted, being mans inventions; therefore the Prophet *Eſay* telleth us, that nothing will ſerve, but the caſting away of the *polluted* thing, not *cleanſing* of it. *Ind.* 2. 2. *Eſa.* 30. 22.

The fifth and laſt objection, is from *Acts of Parliament*, which the *Service-booke-men* make the *ſtaffe* of their *confidence*, and yet in truth, being well tryed, it ſhall be found, that they abuſe the *ſtate* and *conſciences* of men moſt groſſely. Doctor *Hall* and others, ſtrike much on that ſtring, as *Parliamentarie Acts peremptory eſtabliſhment*; yet they make but very harſh muſique. A man would thinke that Doctor *Hall*, being a learned *Divine*, would firſt have laid this *worſhip* of *Lyturgie* in the *ballance of the Sanctuary*, and tryed the waight of it there, and if it had proved too light, (as ſurely it would) then to have counted it a piacle againſt God and 5. *Object. Sect.*

man; to offer to make up the waight, with humane Laws. It is not unworthy your remembrance, how one of the later brood of the *Scottiſh Prelates*, alledging, or rather miſ-alledging before our late *ſoveraigne King James*, ſome *Act of Parliment*, for the *eſtabliſhing* aud *maintenance* of the *Pralacy*; the King asked a Noble man, being by, being a great *Legiſt* and *Officer* of State, what he thought of thoſe *Acts*? the Noble man replyed, *That it went never well with them, ſince their Church-men laboured more to be verſed in the Acts of Parliament, than in the Acts of the Apoſtles.* But to the matter for all this cry, we are more than halfe confident, they ſhall have but little wooll for the *Service-booke* from the Acts of ſtate, when they are well looked into. We know
1. Eliz. C. 2. not any colour of confirmation for this *Service-booke*, excpt that ſtatute prefixed to it, which how little it maketh for it, let the words of the Statute teſtifie, of which we ſhall ſet dowue thoſe that are moſt pertinent; for it is needleſſe to write them all. In the fifth and ſixth yeere of King *Edward* the ſixth, an *Act* was made for *eſtabliſhing* of a *Booke* called *The Booke of Common-prayer*, the which was repealed, in the firſt yeere of Queene *Mary*, which Statute was of repeale was made voide by this ſame Act the firſt yeer of Q. *Elizabeth*, and that the aforeſaid *Booke*, with the alterations and aditions therein added ſhall ſtand and be; and all Miniſters ſhall uſe the ſaid *Booke* authorized by *Act of Parliament* in the ſaid fifth and ſixth yeere of King *Edward* the ſixth, and no other. This is the ſumme of the *Statute*, in relation to the ſubject, namely, *what ſervice-booke it is, that the Statute eſtabliſheth*, and for any thing

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we can ſee, there is not one paſſage or title for *confirmation*, or *eſtabliſhing* any other *Service-booke*, but that of King *Edward* the ſixth, divers *Miniſters* in King *James* his time urged with ſubſcription, anſwered the *Prelats*, *true it was, if they refuſed, they and theirs were like to be deſolated; but if they yeelded, they ſhould make themſelves tranſgreſſors of the Lawes of the Kingdome, in ſubſcribing to another Booke than that, eſtabliſhed by Law*; the *Prelates* in preſſing this ſubſcription, forced two Statutes, namely, the Statute alledged by the change of the Booke; and alſo another Statute requiring no ſubſcription, but barely to the *Articles of Religion*, which only concerne the *Confeſſion of true Chriſtian faith, and the Doctrine of the Sacraments*. 13. *Eliz.* *Cap.* 12.

Now, to come to further anſwer; let us grant by way of *Confeſſion*, that there were an Act, or Acts for ratifying of the *Booke*, which in *terminis* we cannot ſee (as *Statues* uſe to be expreſſed) yet by the Law of charity and duty, we hold our ſelves bound to believe, that a State profeſſing the truth of *Religon*, would never inact ſo, for a *ſervice-booke* of *mans device*, as that it might be a *ſnare* to the people of God, having other ends; as a kind of *uniformity*, *ſupply for want of Miniſterie, and bringing Papiſts to the Church*, but not to preſſe it in the bulke beyond the ſphere of any mans *Conſcience*, witneſſe a Rubricke in King *Edward* the ſixth his *Booke*; but give it to ſpeake as punctually for the Booke as they would have it, ſhall it be ſimply good? for that, it is only in the power of a divine Statute ſimply to make a thing good, all *Divines*, *Humaniſts* and *Lawyers*, that have written on the Laws, concurre in this *maxim*, *Sect.*

Augustin. de Civit. Dei l. 9. *Omnium legum inanis censura, nisi divinæ legis imaginem gerant*, the power of all Lawes is void, except they beare the impression of the Law of God: the *Orator* gives a reason for it, *Lex divina omnium legum censura*, the divine Law is the standart of all lawes, yea, a thing evill in it selfe established by a Law, becommeth worse, as the learned tell us, it becommeth *armata injustitia* an armed injustice, or with *Lactantius* to the same purpose, *legitimè injurias inferre*, to doe injury in forme of Law, just with the Poet, *justque datum sceleri* ——— well Englished and *licenced*.

Cic. lib. 3. de Repub.

Lib. 4. Inst. Lucan. lib. 1. May.

Psal. 94. 20.

Which truth also is cleared from divine Authority: the *Psalmist* complaineth of the injurious evill done upon *Gods Church* and *People*, aggravating it from this (that is) *it was framed by a decree*; which place, the Author of *Zyons Plea*, applyeth very *Pertinently to the Hierarchy*, proving it to be the *Master-sin*, wherewith the Church and State are pestered, and for which especially, God hath a controversie with us, because it is *decreed by a law*; and as a Law for the *Hierarchy* proved of no force to keepe it up, no more than the late Lawes of *Scotland* could uphold their *Prelates*: so grant that there were a Law for the *service-booke*, the thing being naught, what could it helpe it? within these hundred yeers there was a Law in *England*, for the *Popes supremacy*, say that were not repealed, stood it either with *Reason*, *Religion* or *loyalty* to submit unto it? yea, some *fragments of lawes are yet unrepealed in this land*, that no judicious man will obey: neither have we alledged those evidences upon this supposition, to incounter with any Statutes, but to stop the mouths

of

of those men, who would make the Statute Law, a *blind* guid, under which their *unlawfull callings*, and *superstitious service*, might march *furiously* against the *word of truth*.

Now, to come to an end, (for wee are sorry we could be no briefer) we wil only answer this *Quære*, consisting of these two heads: First, whether wee doe approve of any *set-prayer* in a more *private way*: And secondly, whether we doe approve of any *set-lyturgie* in *publique*; to both these we answer ingenuously as we thinke; and for the former, we doe thinke that *parties* in their *infancie* or *ignorance*, may use *formes* of *prayer*, well and wholsomely set, for helps and props of their *imbecillity*, yea, *riper* Christians may doe well to reade such profitable formes, the matter whereof may by setting of their affections on edge, prepare and fit them as *matter of Meditation*, the better for Prayer; but for those parties so to continue without progresse to *conceived prayer*, were as if children should still be poring upon spelling, and never learn to read; or, as if children or weake ones should still goe by hold, or upon crutches, and never goe right out. We may say of *set-prayer* used for infirmity, as Divines say of the *legall ceremonies*, in the *interim*, that they were *tolerable*, not *necessary*; and so whatsoever is, or may be said in the behalfe of it, is not so much (as wee conceive) for the *commendation* of it, as for the *toleration* of it for a time; and for giving satisfaction to scrupulous consciences, for the warrantable use of it in case of *necessitie*. *Sect.*

To the second head; for a *set forme of Lyturgie in publique* wee answer, that with all the *Reformed* *Sect.*

Churches we doe allow *a ſound forme of ſet-Lyturgie*, as an *exampler*, or *preſident* of our performance of holy ordinance, but ſo, that none ſhould tye himſelfe, or be tyed to thoſe *Prayers*, *Exhortations*, and other things, in the *Lyturgie*, much leſſe ſhould it be *violently thruſt* upon any *Miniſter* or people; which proves in very deed a *limitting* of the *ſpirit*, eſpecially, in a *Miniſter* able to pray, *in* and *by*, the holy Ghoſt, yea, it is a very tranſplantation of the Eſſence or Nature of Prayer, wherein the *words* are to follow the *affections* and not the *affections*, the *words*, as it doth in the beſt ſet formes, but for our *Lyturgie*, what can be ſaid for formes, or hath beene ſaid, that cannot be ſaid, for the *Popiſh Lyturgie*; but the clothing it in another tongue; yet this is preſſed under great penalty, upon all the *Miniſters*; who, if they had the tongues of Angels, they ſhould not pray, till every ragge and remnant of that be ſaid. To ſhut up the buſineſſe, if this *Lyturgie*, *idque caput mali*, being the head-piece of our evill were put away, wee ſhould have no more adoe about a ſet Lyturgie; then the *Maſters* of the Synagogue had, when after reading of the *Law* and the *Prophets*, they deſired *Paul* to preach, where without queſtion, as the learned obſerve, *Prayer* was not wanting.

Canon. 38.

Acts 13.15.

Calvin.

FINIS.

MVSEVM BRITANNICVM